

SEANCE MEMORANDA from the

# Inner Circle

BSRA No. 8-A, Nos. 1 & 2 of the First  
Series of Seances, starting Sept. 22,  
1946 and continuing thru April 6, 1947.



through Mark Probert, medium

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SEANCE MEMORANDA from the

I N N E R C I R C L E

through Mark Probert, Medium

Nos. 1 & 2 -- September 1946 through April 6, 1947 (BSRA No. 8-A)

Controls, more or less in the order of their appearance: Charles Lingford, Sigmond Freud, Sister Theresa Vandenberg, the Pigmy, Rama Ka Lo, Kay Ting, Lo Sun Yat, Harry Lauder, an African Missionary, a Kahuna, Japanese soldier, Drug Addict, Temple Dancer, Sir Thomas Lipton, Ali Ben Casi, Choctaw Indian, Atlantean, Colin Kelly, Ramon Natalli and others.

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## INTRODUCTION TO FIRST EDITION

The following notes cover a series of seances held at San Diego, California, beginning September 22, 1946. Most of the earlier notes consist of summaries made during and after each seance, but without much verbatim transcription, due to lack of a stenographer. Notes were taken in shorthand, but the note-taker, Meade Layne, was obliged to carry on much of the interrogation also, and so could not transcribe fully.

The medium, Mark Probert, is 39 years of age (1947), a "non-professional" who receives no pay for his services. He is an artist, but commercially employed, does not belong to any church or other organization, is opposed to nearly all aspects of orthodox religionism, has had little formal schooling, but is of alert mind and good natural abilities. He is well known to the present writer, who has complete confidence in his sincerity and integrity. He has been more or less psychic or mediumistic throughout his life, and during the last few years has developed a remarkable tendency to xenoglossy: he spoke fluently in many languages while in trance, but almost never in English. In his normal state he knows English only. There is no record of his having heard any foreign language used, except such few casual expressions as may come to the ears of anyone. After the seances were organized, it was found possible to eliminate most of the foreign language communication, except for the intrusion of Asiatic tongues, and practically all of the notes here set down were given in English.

The seances are highly informal, with many changes in the group of sitters. They are held either in full light or with a single small shaded electric globe. Movements of the table and ouija board writing are easily obtained, but no attempt has been made to work with these: the phenomena consist of mental mediumship only. As a rule Mark P. passes easily and quickly under control, and usually is dimly and intermittently conscious of what is going on. He often feels that he is standing beside his body, and is so described by controls and by sitters who are clairvoyant.

The seances have never functioned as "message circles", nor have they been devoted to "proofs" of survival or identity. The objective was originally two-fold, to obtain useful and practical information, and to be of assistance to distressed and "earth-bound" persons of the astral planes. This latter objective has diminished in importance, largely because the guides and controls have taken little interest in it. It is a work which is desperately needed, but which requires full cooperation on both sides.

These notes will thus be of interest only to those who regard spirit communication as an established fact. Some of the material has

already had a limited circulation in letter form, or has been published in bulletins (the Round Robin and Flying Roll)...While the sittings have had many impressive moments, perhaps their most remarkable aspect is the naturalness of the conversation, the complete integration of the personalities of the communicators, and the numerous sidelights thrown upon other-world conditions. Seance literature is of course abundant and there is an enormous amount of alleged data; nevertheless, we feel that the present notes may be of service to critical students who have already accepted the basic facts of survival and communication.

Acknowledgment and thanks are due to Jack Tate, to whose interest and initiative the seances are largely due; to Irene Probert, who has given us the use of her home, and above all to Mark Probert, who has devoted his time and remarkable gifts to this work without compensation of any kind.

For volunteer help with the clerical work we are indebted to Mrs. Helen Lotreck, of Northampton, Mass., and to Margaret Rea and Isabelle Gargano. There have been a few financial contributions (for clerical work at the seances) and many expressions of interest and encouragement from students of occult phenomena throughout the country.

MEADE LAYNE

\* \* \*

#### SEANCES OF THE INNER CIRCLE

When the note-taking first began, in September 1946, there was no intention of making a permanent record; the memoranda are therefore sketchy and incomplete.

The Control, Lingford, states that he died in New York (State, or City?) "about 40 years ago." He "has known the medium for many years." The origin of this relationship has not been cleared up at this writing (2-14-47).

At the seance of 9-22-46, six persons were present besides the medium, Mark Probert (4 men, 2 women). The Control, Lingford, began talking about the Ballards, of the "I AM" movement:

"Ballard did not understand the real power of mantrams...he was partly unbalanced at the time of his death...The Ballards got nearly all their occult knowledge from books. Of course, they obtained genuine phenomena after they got going, but they had no particular occult powers of their own..."

"People without auras fall into two classes...the existence of these people, who are often materialized spirits from our side of life, accounts for some cases of mysterious disappearance. They often dematerialize and return to the astral. (Question) Yes, there is a natural phenomenon one might call an atomic whirl--if a person is caught in one he will disappear."

Q. Are spirits on the astral capable of injuring one another?

"Well, they exert force against each other sometimes. If one person directs a blow at another, and if the latter has fear of believes that he will be hurt, he will suffer some ill effects...Fear and all emotion opens the aura, and it is then that obsessing spirits can enter."

The Lingford Control withdrew temporarily. An entity giving the name of Rev. Charles Ratford took control. He claimed to have lived in Northampshire ca. 1706. He was much concerned over talk of another war, did not seem to be very clear-witted. He was followed by a control who announced himself as Sigmund Freud. This may have been caused by the presence of a psychoanalyst among the sitters. The whole appearance and demeanor of the medium underwent a remarkable change--voice, gestures, an imagined beard which the medium kept stroking, the grave professorial air and scholarly, tho somewhat gruff accents:

"What is the meaning of this? This is certainly a most extraordinary affair!" (Explanations by M. L.) "Yes, yes, I understand what you are saying well enough, but it is very extraordinary all the same. There was no place in my philosophy for such things as this... (memo missing) I know that my theories attracted much discussion. If I had my work to do over again I would put less emphasis on sex." (Q. about Jung). "Well, it is not usual for one psychologist to praise another, but I think it will not change matters any to say that Jung has a great mind."

Meade Lane: "But the whole world has listened to you."

Freud: "Yes, yes, I was afraid of that."

THE PIGMY was for some time a regular visitor at these seances. He claimed that he had met and been employed by Theodore Roosevelt on the latter's African hunting expedition--"Great White Father, glass on ice." (glasses on eyes). He always began by bouncing (the medium) up and down, beating an imaginary drum, swaying back and forth--full of animal vitality, the embodiment of vigorous life.

"What do you do?"

"Oh, hunt, hunt in jungle, but no kill. Over here say no kill,

hunt just for fun. Eat lots, have nice fat wife, have two, three wives---sure!"

The Pigmy was apparently allowed to take control for a short time to relieve tensions and revitalize the group. He later disappeared from the seances, having found teachers who inspired him with the idea of learning new things and "growing up."

The notes show that Lingford said, "Ballard met one of these people without auras who materialize on this (earth) plane."

Lingford also described his home, saying in substance: "Well, I have my own house, it's in a valley and I have a nice view of a lake. I fiddle around with a little art work and music, and I have lots of books. Yes, I live alone. Do I like it? You bet I do."

\* \* \*

#### TRANCE LECTURE OF SUNDAY, SEPTEMBER 29, 1947

Five persons present, besides medium (4 men, 1 woman). The Pigmy appeared for a few minutes, then was followed by a distressed and incoherent entity who appeared to be suffering great pain. Questions and information from later controls revealed that he was a soldier who had died in a concentration camp; his lips had been terribly burned and this was the cause of his present suffering. Efforts were made to convince him of his new state, and that he could help himself by breaking off earth ties and memories. The control, Lingford, following, remarked:

"You people on the earth plane can do more good sometimes to such persons than we can over here because they are still in such close rapport with your level of existance--closer to you than to us."

Questioned about the xenoglossy of Mark Probert, Lingford said:

"That is probably due to his having had a number of closely sequent incarnations in different nations and races...Mark's hatred of Catholicism is due to the fact that he was a Lutheran and was put to death by the Inquisition, or at any rate by Catholics."

Meade Layne: "How do you get hold of data like that?"

"Well, it can be secured from the astral records, of course, but there are so many ways, on both sides of life, for learning things that it is hard to explain. We might say that the desire to learn

something creates a kind of telepathic or clairvoyant response, or draws in some way on universal knowledge and life. Names are often forgotten simply because they are not used."

"You have told us that you come here, to this room, from a little valley with houses in it and a road. Suppose we moved this sitting to a place 100 miles away--would you still come to us from the same spot in the valley?"

"Yes, the distance wouldn't make any difference--it's very hard to explain."

"Well, leaving the medium and ourselves out of it, does your valley somehow correspond in space with this room or neighborhood or city?"

"No, it seems to correspond to any place--I can't explain. It makes me think of a sponge full of water. There are what we call 'way-stations' for taking care of fellows like that burned man, but sometimes you can help them more than we can. They can hear you and understand you better..."

\* \* \*

#### TRANCE LECTURE OF OCTOBER 4, 1946

Present at this time were Mark P. (medium); Irene P. (wife of medium); H. H., age ca. 40, male, experienced investigator, formerly himself a psychic sensitive; and Meade Layne. The identity of an investigator can be ascertained from Meade Layne whenever there is good reason for the inquiry.

Home of M. L. Time: 2:00 P. M. Full Light. The room in which this sitting was held has often been used for various forms of occult exercises, and the room and house are said by sensitives to be highly "charged". The sitting was somewhat tumultuous and few notes could be taken, tho they were written up in their present form immediately afterward.

No attempt has been made to put these notes into proper report form; they remain as memoranda of more or less disconnected items. (The word "control" means the entity using the body of the medium).

H. H. was late in arriving and the medium was somewhat keyed up; he took more time than usual in going under control, about 3/4 hours. Normal conversation was carried on. Then a communicator took posses-

sion and began to speak in a very weak voice, in German. He wanted to know who had given the medium a piece of dry bread (correct). This communicator was very weak and dim mentally.

After a few minutes of this, the Guide "Lingford" took control, in a strong firm voice, explained that the entity was a German recently killed in a street-car accident in Los Angeles, and that he was "in a very bad condition"... "I let him come in and try to talk, because often that helps a spirit in that condition more than anything else. It helps to wake them up." Medium remained quiescent.

"Are you having trouble, too, Lingford?" asked H. H.

"Yes, conditions seem different." (Mark P. returned briefly to normal consciousness and some conversation ensued about conditions.) Mark P., H. H., and "Lingford" agreed that the place was tense and "charged". Lingford remarked also (having resumed control) that new places usually made difficulties at first.

"It would be a good thing if M. L. would use mantrams before meeting in a new place. (A question). Yes! Those would be alright. I don't know anything about the Order, but those Names would help adjust conditions", replied Lingford, and added, "I wish, too, you would make passes before the seance. Up and down and horizontal passes around Mark and H. H. (illustrating by waving arms of medium) and walk around each member of your group and make the passes."

H. H. complained of powerful drawing sensations on his left side; especially on neck muscles; he asks Lingford if this cannot be relieved. The control replies briefly, appears to be very busy. Says that "Kendrick" (Jeremiah Kendrick, another Guide and sometimes control) is there helping him. Talks with difficulty. Condition continues and grows more pronounced.

Left arm of H. H. passes out of his conscious control, beings to wave wildly; he appears to go partially and intermittently into a trance state. Speaking to him sharply and loudly brings him back, but for a few moments only. Condition continues.

About this time, Lingford explains to M. L. that the root of the trouble lies in the medium's mental condition. "I wish you would not give this medium books dealing with Tibet..." M. L. had given Mark P. a book about Tibet by Ilion called "Darkness Over Tibet," in which there is much description of a lodge of the Black Brotherhood and of their magical operations.

"What has happened is this; the book has horrified the medium, because it has stirred up subconscious memories of a past incarnation in Tibet, in which he belonged to this order...You must not concentrate

your attention on the medium--on any medium. That creates a channel. The forces in control will flow right along that channel and fasten upon you...Don't concentrate on anything, with your gaze or your mind."

Besides the question of a "channel", we may recall that concentration is the first step in autohypnosis. Under the abnormal conditions of Psychic sensitivity and of the seance room, the smallest degree of concentration may open the door to invasion. (Remarks by Lingford above are connected with his efforts to break a rapport between Mark P. and H. H.

H. H. fluctuates in and out of normal consciousness. He declares that the Tibetan Order is still very much alive and has its followers among San Francisco Chinese. He says that this information is being given him.

"Yes, this influence is bad--all very bad...Make passes over H. H. ...Kendrick is over there by him trying to cut off this flow," said Lingford.

M. L. and Irene P. both make passes over and around H. H., who experiences some relief. He returns to normal consciousness but the muscles of his left side and left leg are knotted as if by severe cramp. H. H. asks the control, Lingford, if he and Mark P. were associated in a past life.

"You both belonged to this Lodge at one time, not at the same time, however," Lingford replied.

At this point conditions suddenly became worse, and both Mark P. and H. H. began making the obeisances and gesticulations of a prayer ritual. Lingford cuts in thru Mark P. to say, "spatter water!" Irene P. brings a glass of water but sets it on the table. Mark P. returns to normal, but H. H. continues imitating the prayer ritual. M. L. resorts to passes, mantram and encirclement. This or some other factor seems effective and H. H. returns to normal.

H. H. then described what he had seen; a large circle of monks or other worshippers, all going thru the prayer formulas and motions; he says that this seemed to cast a kind of spell over him so that he was unable to resist doing exactly the same thing.

H. H. is momentarily convinced that he has been in Tibet, but Lingford (taking control of Mark P.) explains that what he and Mark P. both have seen consisted of thought forms. These existed in the subconscious memory of both, and these memories had been stirred up by the book referred to. H. H. had also read this book.

It is worth noting that the descriptions given by both E. H. and Mark P., after returning to normal, of the worshipping circle of monks, agree very closely. There is considerable conversation between the two, as they check back and forth on the details.

Lingford then resumed control of Mark P. and advised that the sitting be ended. Questioned about advisability of a sitting on Sunday evening next, he replied that he "would let the medium know in plenty of time." He told H. H. that the latter, who was about to leave for the East, would return to California in two to three months (much sooner than H. H. expected to return.) (Prediction was not fulfilled 2-18-47).

An entirely new Control then spoke thru Mark P. He described himself as a "helper of the Helpers," and said that he never communicated except in emergencies, and that the present occasion seemed to be one.

"If you don't mind, I shall not give you my name this time. Yes, it is best to break off this sitting."

This control continues to speak for some time, slowly and carefully, in different manner and voice from Lingford or Mark P... H. H. sees either this entity or some higher being who is communicating thru him; H. H. describes him--speaking in semi-trance--as appearing only as an "ovoid of light." H. H. is convinced that some being from higher planes has intervened.

The new control also remarked that "both Lingford and Kendrick are much put out by what has happened." He is assured that no harm has been done, so far as is apparent on this side, and that much has been learned.

\* \* \*

SEANCE OF OCTOBER 6, 1946

Present: Mark P., medium; Irene P. (wife); Gil Updyke; and Meade Layne.

The first communicator proved to be one "Karansky" (spelling phonetic). He declared that he was a Russian orchestra conductor (comparable to a Philharmonic leader here), that he was killed in the bombing of Stalingrad. He said that he spent most of his time with his surviving relatives in Russia, trying to help them--"trying to impress them."

"I am trying to impress them with the idea there must be no more war...No war if nations get together and reason with one another... if they will get over the idea that a piece of ground is worth more than a human life. If they do not, there will be war within two years...

"Russia is in a bad position--blocked by England, and also by some elements here in the United States. Also, in Russia there are men of this calibre. If these elements cannot be put down, there will be war in two years.

"There has been much more experimentation in Russia in the way of Psychic studies than anyone realizes.

"I belong to a group. We had a firm compact, to get together on this side of life. Our plan is, to reach all sensitives throughout the world, and thru them try to reach scientists and also men in high positions--to put across the idea of peace--that greed must be ended--and that oppression of the people must come to an end.

"This last is developing in the U. S. more rapidly than you realize. Unless labor holds fast to its objectives, it will be wholly crushed and end by being in a worse state than ever before. But labor leaders also seek for great power, and this must be stopped. This Kendrick who has been helping this medium is a good man, but he ought to be getting over his monkish ideas by this time. Lingford is a very unpredictable sort of person, but he is able--is very well read."

"This is Kendrick. Ki-yat-ta, Ki-yat-ta! That means greetings. About the medium talking so much at night--the situation is, that certain higher entities use his body for experimentation--he is withdrawn, not conscious on any plane--it does not harm him in body but it tires his mind. We are going to see what can be done to stop it. The aura has been torn, and that makes access easy."

"This is Lingford. Jack Tate will get thru alright. I think his plane is in Texas now (10:00 p.m. Sunday October 7th). It landed somewhere in the Panhandle--is that what they call it? The group with Karansky is trying to make contact with scientists."

A small but curious incident occurred at the end of this seance. The medium was in normal consciousness, and the four persons present were talking about the various names applied to the High Self. In mentioning the Polynesian AUMAKUA, M. L. intoned the name strongly, especially the AUM syllable. Within a few moments, some powerful entity was felt by everyone, and the sensitive and two sitters saw a brilliant light appearing close to M. L. and then cross the room; it was about 18" off the floor. Mark P. had the impression that it might have been only the lower part of the garment of some being.

Some communicator then made repeated efforts to control the medium, but conditions were too disturbed. Some explanation may perhaps be obtained later.

\* \* \*

SEANCE OF OCTOBER 10, 1946

Medium: Mark Probert.

Communicator: "Ramakalo"

Questions for most part omitted. Present besides the medium:

A. R. Boese and Meade Layne.

Concerning the "space-ship" observed night of 9th.  
Control not recorded.

"This ship comes from west of the moon. I cannot say how many miles, but very many. It is a mechanical bird. Watch the Moon tonight, they may try to make contact...I cannot say that the ship will show at the same time as last night; the computation of time is too difficult, requires very advanced mathematics. These people have been trying to contact the earth for many years...The earth is now sending forth a strong ray or column of light, and this makes it easier to approach it from other planets.

"Yes, these people come in peace--they are much more advanced than you are. Their bodies are similar to yours, but much lighter. These people would like to make a landing but they are afraid of their reception. They know they will not be understood.

"You must try to have a group of scientists. The matter must be kept secret from the public at present. Do not say anything to your scientists about the psychic side of this matter (because it would prejudice them against it). A group of scientists must arrange to meet these people in some isolated place. These people are most anxious to cooperate with you. The new telescope (Palomar?) will amaze scientists. Much will come thru psychics in the next six months. You must work quietly on this."

Communicator Lingford: "I don't know much about this space ship business, but it has created quite a furore. It sounds plausible to me. I am going to try to find out where the ship comes from."

Communicator Kendrick: "Yes, the ship was seen by a good many people but very few of them made any note of its strangeness. They were observing the Meteorites, for the most part."

Communicator unknown: "There will be a great fire in Nova Scotia

(no date given)."

\* \* \*

SEANCE OF SUNDAY OCTOBER 13, 1946

Meeting at house of friend of M. P.

Present: Mark P., Irene P., Gil Updyke, M. L.

First communicator was a child; a little girl dead some three days past, very distressed, crying, wanted her 'mama.' Irene P. and Mark P. knew the child well.

Lingford, replacing, said children were much distressed at first but had the best of care and soon got over it. He speaks of seeing the meteorites, as a wonderful display. He says excarnate people often see earth objects thru our eyes--and that many headaches are caused by this, unknown to doctors or anyone else--especially if pain is on top of eyeballs.

Lingford: "The person who tried to materialize at close of last seance was Kay Ting, a Tibetan monk, of the W. B.; that he will perhaps talk to us later. That he made a mistake in trying to materialize at that time."

When Kay Ting does appear, later, he confirms; says he will try to materialize fully if room is made wholly dark, at next seance. K. T. speaks of Black Orders of Tibet--wars in China mainly due to their activities--they are powerful and very deceitful, appearing even as Angels of Light and deceiving many newcomers to the astral--the true Christian life (not formality and pretense) is the best life on the whole. K. T. has been 450 years on astral side.

Rama-Ka-Lao controls. Rises...makes salaam. Talks about Kareeta (space ship)...it will return next year, to this area, one year from 9th of October just past. Perhaps one year to the hour. (He says it will return in all probability--that is his impression and belief. We should notify all astronomers and all persons using telescopes to look out for it. The Kareeta is more than twice the size of our new giant plane--but it is very light weight.

People of the Kareeta planet have outgrown wireless; they use beams of light. They have made many efforts to reach us by wireless. The signals were received here but were not understood, as to meaning and point of origin--scientists would not concern themselves with such a problem; not enough data to interest them. K. people largely gave up the attempt. An apparatus is being developed on earth for communication by means of colored rays of light, and when this is done communication will be possible. K. can be reached by RADAR if it could

be located; otherwise only by Radar beam to the planet. The two electric motors used for wing operation are more powerful than any similar motors used on earth--much more powerful.

\* \* \*

SEANCE OF OCTOBER 14, 1946

This very brief sitting was characterized by the control of an entity who gravely announced that he was Sir Isaac Newton.

"What I knew about the theory of gravitation is nothing compared to what I know now. Gravity is a force which is created in the compact weight of any object, thru electrical and magnetic forces. When the atomic structure changes the pull of gravity changes also. Telepathy is a form of energy. It is a 4th dimensional operation. It is a form of energy similar to that which we get on the outer spaces of earth's gravity. It is not affected by any physical thing."

The replies in last two paragraphs were provoked by questions concerning the nature of gravity, and as to whether the "energy" of telepathy conformed to the law of inverse squares. The communicator had obviously never heard of this law, and was puzzled by one or two Latin words used by M. L.

The foregoing is the first clearly defined case of impersonation in the present series of seances. A later communicator referred to the above as impersonation by a spirit entity. Lingford, however, some two months later, stated that it was an impersonation by the subconsciousness of the medium. The skill and truly superior knowledge of these schizophrenic entities will often deceive temporarily even the most skilled observers. A good example of impersonation will be found in the sitting of February 28, 1947. In that instance, the communicator announced that he stood "in the interspace between the conscious and the subconscious" and was the undying one, the seed and the core of the personality. His powers were certainly much superior to those of the normal consciousness of the medium, but questioning made it clear that his actual knowledge did not exceed the probable subconscious knowledge of the medium. He was not the "High Self", and explicitly stated that he was not a discarnate spirit--so that "impersonation" is here to be understood in a much modified sense.

A second and anonymous communicator then took control, and began talking about an alleged planetary body. "This body actually exists and is only about 10,000 miles from the earth, but it is in the 4th dimension vibration and your instruments cannot detect it. It can be detected by specially devised instruments using light vibrations. Many objects explode in passing from one dimension to another, es-

pecially if they enter the earth's atmosphere in doing so."

\* \* \*

SEANCE OF SUNDAY EVENING OCTOBER 20, 1946

At Mark Probert's.

Present: Mark P., Gil Updyke, Dick.

First Communicator: Lingford. Casual talk. Inquired about the "young lady" whose hand he had been holding (i. e., Joan T.).

Meade Layne tried to bring up the subject of last letter from J. T., re death by suicide of E. C. McD. with idea of possibly helping the latter. At once another control appeared, but not E. C. McD. This personality was named Alice, last name not obtained. Alice was sobbing and crying, saying that she "did not want to die." It developed that she was a suicide by poison. Lingford later said that she had lived somewhere near Ft. Worth, Texas and that she was a "tall woman." Alice spoke only a few words, was much distressed.

Lingford then talked about H. H.; said affairs of latter were very upset and uncertain, though he would be back in California soon. He went on to say that the aura of H. H. had been injured at an earlier date, and that he was much concerned for H. H. He praised H. H. as a personality and as an investigator, said that he liked to have him present, but added that he feared for him; that it would really be safer if H. H. would have nothing to do, directly, with psychic work. He is afraid that H. H. will again be subject to obsession, perhaps to seizure while in some public place, and perhaps do harm to some other person or to himself.

On being questioned as to whether the guides of H. H. could not protect him, Lingford replies that, "his guides didn't do much for him the other day; at your house." He said "Kendrick was there and did what he could, but it was not very much." "The entities rush into his aura." Lingford was much worried about H. H. and said, "It seems to me he has a guide named Forne (For-nay).

Ramakalo took control; said the "Kareeta" was not from Mars, and was not a rocket...said the "Sir Isaac Newton entity" was an impersonator. This refers to communicators at a short sitting held during week (as to "Sir I. N."), and to a communication from one "Maloney" thru a Miss M. (one of three mediumistic daughters of a local family), as to the "Mars" and "rocket" items. All of these had been highly suspected by M. L. and by the medium, Mark P. The "Sir I. N." entity was clever and philosophical, but knew neither Latin nor elementary

mathematics. Ramakalo went away, said he would return but did not. It has been impossible so far to get information as to origin point of the "Kareeta." The Brother Kay Ting did not manifest.

This whole sitting was rather lifeless, and much of the talk was an echo of ideas expressed by M. P. and M. L. in previous conversations. The PIGMY returned; said they had medicine men still but also had better teachers now, could see results of medicine man's work and would not have anything to do with him; that the pigmies lived in villages and in thick jungle, hunted, had many wives, did not kill, was very jolly and lively.

\* \* \*

#### SEANCE OF SUNDAY, NOVEMBER 3, 1946

\* Lingford went to Philadelphia; said child had been born; was a girl; was worried about Irene, apparently; did not wish to say much; did not say much about the daughter.

Anonymous communicator came as formerly--repeated that "Kareeta" really came from ca. 10,000 miles west of the Moon as position was night of meteor shower. Still insists this planet not in our vibration rate, and that K. could pass from one rate to another and materialize here, just as everything else on this plane is rooted in the invisible planes as source. Repeats that matter and spirit are one thing, that everything is material, in the large sense of that word.

Lingford is still concerned about Jack Tate and his psychism.

One communicator compares the earth-and-astral to a ball covered by a cup, in rotation (of both?). The concept that the bands of octaves or radiation or vibration repeat themselves--"break beneath the light."

Anonymous communicator predicts terrible disasters for Pacific Coast. Character of this communicator doubtful. Lingford does not approve of him.

Telephone conversation on Tuesday showed that child was not yet born but that the birth had seemed imminent on Sunday night. Apparently Lingford reported as a fact what seemed to certainly have taken place by the time of his report.

\* (Dr. and Mrs. Cozman at this sitting, also one Keough, Gil Updyke, and two others, M. P. and M. L.)

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SEANCE OF SUNDAY, NOVEMBER 17, 1946

Present: Mark P., Jimmie....., Gil Updyke, Dr. and Mrs. Cosman, Mr. and Mrs. Barkus, M. L.

Kerinsky (or Kerensky) Russian orchestra leader killed in bombardment of Leningrad appeared distressed and excited, predicts war with Russia, says Russia has new weapon more terrible than the atom bomb, that war will destroy civilization, etc.

A girl or young woman named Ruth, crying, incoherent, killed in a plane crash. Lingford says she has been that way for several weeks and may continue for a long time.

Lingford, Ramakalao, and an anonymous communicator who has been on that side "a very long time." Last named does not know his name, cannot remember earth life or nationality or race. Says he wears robe and turban, spends his time in study, believes all must reincarnate by natural law. Talks much of relation of sound to light, says light is a "higher octave" or sound--that continuous and rapid sound waves will produce a "friction in the ether" which will produce light--to increase pitch or frequency helps toward this; that sound is much more than air vibration, it is an elemental power, a creative energy. Science will discover this relation of sound to light, if not already known.

This seems to connect with "break beneath the light" of another communicator.

The principal feature of this sitting was an anonymous communicator who declared that he was an Adept still having an earth body; that he had left his body in trance, in India, and was attending a meeting of Adepts on the Astral--that they were experimenting to see how well the medium could be controlled by an Adeptus who was still earth-living; that if the method worked out it might be of much use for spreading knowledge of occult facts, etc.

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SEANCE OF SUNNDAY EVENING

Present: Mark Probert, Medium; Dr. Cozman, Meade Layne and three others, one man and two women.

Apparently two or more communicators in succession took physical control of medium, but were unable to speak.

A control, not previously known, took control beginning with some kind of ritualistic or liturgical chant lasting perhaps a minute, a very impressive ritual. He then announced that he came from a great meeting of Adepts and initiates, somewhere "north of Lhasa." Questions elicited the following statements:

That the purpose of this meeting was the initiation of newcomers to the Order; that the Order was a great and powerful one, but that the name could not be given at this time; that such meetings were held twice in five years; that the meetings took place on the dense (physical) plane, and that the members from the "other side" were present in materialized bodies (at the meeting). On being asked if he could give his own name, he said that he must make inquiries and would return. He fulfilled this promise and returned after some fifteen or twenty minutes. Other communicators appeared during this interval, but for sake of continuity these notes will continue with the same communicator and refer later to those of the interim.

This communicator then returned, stating that his name was Lo Sun Yat. In reply to questions; The meeting was being held in a huge cavern. There were smaller meetings from time to time. He himself was not now living in a dense body. He and others on his side did not live in the "astral", but on higher levels.

"Yes, the higher planes were also worlds of physical objects, many of them duplicates of our own, tho of greatly refined grades of matter. Yes, the objects in that world were subject to the will; they could be made to disappear or appear. But not much attention was given to this pseudo-objective world; the attention was for the most part turned inward to the world of thought."

This mental control of objects or appearances was theoretically possible on all planes of consciousness. This was because objects did not have an independent existence, or existence per se.

Concerning the "ding-an-sich," (thing-in-itself): The ding-an-sich did not exist. All objects were mental constructs. Yet it might be said that such constructs were the joint product of the perceiving mind, or mind of the observer, and a cosmic mind. If the communicator was rightly understood, he took the position that the ding-an-sich might be said to exist if it were conceived in that sense, of a cosmic productive energy operating thru and as individualized focii of consciousness. The Kantian position on this question was in error; the position of Berkeleyan idealism was closer to the truth; "Esse equals percipi."

The communicator was understood to take the position that the "thing-in-itself" might exist if it were believed to exist; i.e., as a mental construct. The qualities of objects, or appearances, arose

from the functioning of the cosmic energy thru individual foci of consciousness. The thing-in-itself did not belong to the order of appearances, and its existence was of a mental order, as inference and belief.

The communicator asserted that there was no debate about this question on his level of existence; they pursued knowledge continually but there was no desire to argue about anything. He asserted that it was possible to attain the higher states of consciousness while living in a dense body; that each incarnation should improve the personality, until the evolving entity reached Devachan.

"Beyond Devachan? The sense of I but not of I am. Consciousness, awareness is not lost, but sense of individuation is lost. I do not believe in complete absorption of the individuality by the Cosmic Life, or Soul, but only in loss of all sense of separateness.

"In youth while the fires of life burned fiercely in the body, it is wrong to deny them expression. But the great objective of all life is the pursuit of knowledge. There is no distinction between matter and mind, or spirit. There is never any escape from matter--the matter assumes very tenuous forms and peculiar properties.

"The doctrine of the High Self (and other selves) is correct, but it must not be taken to mean a real division of the unitary Self, which is all one. The virtue of invocation of the High Self is in the fact that it is a subtle and powerful form of self-suggestion. The unitary Self unfolds in response to it. The High Self, or non-conscious self, is secretive and cunning. All the powers which man possesses on all the planes lie enfolded in the unitary Self."

A question was put by a sitter, concerning the possibility of re-joining his wife who was deceased, or whether she might reincarnate before he himself left this life. The reply was, that if the wife desired to rejoin him, she would not reincarnate until they had met each other in the astral (or higher) planes.

Question by Dr. Cosman regarding use of the huge Tibetan horns.  
Answer: "No, no use is made of the horns at this meeting, but do use drums. The drum beat has a peculiar effect in disintegrating the molecule structure of matter."

The whole of the conversation with Lo Sun Yat occupied at least a half hour; the communicator used technical philosophic and metaphysical expressions, and displayed a knowledge and acumen quite beyond the reach of the medium, who is without philosophic training, and has not read philosophical or metaphysical books. The personality of the communicator was fully integrated, the language precise and often eloquent; there is no apparent reason for identifying him with the mind of anyone

present. The communicator seemed to be familiar with philosophical points raised by the present writer and was at loss only in a single instance, when reference was made to Amakua, which is the Polynesian or Huna designation for the High Self. The Hebraic Yechidah was understood by him.

The control and guide, Lingford, has described himself as a former resident of New York; that he died there about forty years ago. He lives by himself "and likes it;" has a small house, many books, musical instruments. Other communicators describe him as being studious, widely read, rather self-sufficient.

"No, tho I act more or less as a guide for this boy (the medium) I am not in constant touch with him. But if he gets into any trouble or distress, I know about it and come to see what I can do. I had trouble in getting control tonight because the medium has not been holding regular sittings and I lose the knack of it--Also, I haven't had a cigaret for four weeks. We can make them over here but they're not very good." (Lingford, via the medium, usually smokes a cigaret while in control). I have tried several times to get this boy to read "The Dance of Life," (Havelock Ellis); I wish you would try to get him to read it; it contains things he ought to know. I read your Round Robin over his shoulder sometimes."

"That fellow who came in (tried to control the medium) wasn't able to talk, so I put him out."

"Maybe you could tell us what he wanted to say?"

"He wanted to say that J. T. is ill, some kind of stomach trouble. Don't quote me on that; I don't know about it myself."

"Well, if there is any kind of disaster impending, I don't know about it; I live quietly by myself; if the human race wants to blow themselves off the map it is not going to disturb me very much.

"I'm going to make you a list of books that will appear on your plane. People here spend a great deal of time, some of them, trying to get books and music across to your plane." This promise, if fulfilled, would give us something unique in psychic records.

The Pigmy (bouncing the medium up and down, rocking his body, beating imaginary drum rhythms: "Yes, have good time--good time--but learn new thing. Have teacher now, learn new thing. Learn life not all hunt, eat, have women. No! Life mean learn, life mean grow up. Teacher say I little man, no need stay little!! Learn, grow up! Learn new thing. What matter with boy? I come here, two, three time, no meeting. Well, goodby!"

This pigmy asserts that he met or was employed by Theodore Roosevelt on the latter's African expedition--"White Father with glass on ice" (glass on eyes). He and his tribe still hunt the jungles of the astral, but do not kill animals. He is the embodiment of animal life and vitality, and seems to be admitted on account of his effect on the sitters in relaxing tension and changing conditions.

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SEANCE OF SUNDAY EVENING, DECEMBER 22, 1946

The medium passed under control very quickly and began speaking in an altered voice and with a heavy burr.

"This boy didn't want to let me in, he kept fighting me off. (Q.) No, he was ready, alright, but he was afraid that I wouldn't be able to talk." (Mark P. later said that this was true.) "Well, I'm Harry Lauder. This is a most unusual experience--I have never done this before. (Q.) "Yes, I have been on this side a number of years. I don't know how many. It seems to me that I died in the 20's some-time. Time is vastly different on this side--how can one tell about dates?" (Q.) "Yes, I find life here very good, very pleasant. I spend a great deal of time roaming about London--but it's a blasted place now! The war made a mess of London!"

"Have you found your son?"

"My son? (long pause) I don't remember my son. Did I have a son? What kind of a thing is this? I can remember other things, how can I forget my own flesh and blood?"

This communicator cannot remember either his son or his wife. He is greatly distressed and keeps recurring to the subject. Finally, he says that he is going out of the medium's body, that John McCormick is there and wants to try to sing.

A different personality, giving the name of John M. takes control, talks a little, says that his voice has been recorded since his death by mediums in London, gives up the idea of trying to sing on account of the frail physique of the medium. He leaves the medium, and Harry Lauder returns, vastly interested in the experiment, but distressed about his son and wife.

A communicator who appeared once before at these seances took control. He has so far declined to give his name. On his previous appearance, some three months past, he predicted a great natural disaster

in the Western Pacific. He now referred to this prediction, and to the recent Japanese quake and tidal wave as fulfilling it.

"Can you give us any idea of the way in which information of future events comes to you."

"The earth gives off vibrations. A change, a disaster, has its own vibration rate. Those of us who know how can detect this change. It is a kind of pre-action. It is like the thought before the word."

"Did you see the Japanese disaster yourself?"

"Yes, much of it. No, I did not have to look thru the eyes of a person on your plane. Great violence of Nature or by man, like love, or like hate, makes the Veil grow thin; then we can see through."

"Do you foresee other troubles?"

"Out of the East comes great trouble. Out of India. Bloody revolt and struggle. It may well happen that they will kill or drive out every white man. A dreadful struggle. All depends, for the future, on the attitude of England. England may call on the U. S. for help, but I think the U. S. will help only as a peacemaker."

The Tibetan, Lo Sun Yat, takes control. He is the philosopher of the last meeting. According to the communicator, Lingford, he was about ready to receive initiation at the time of his death, and now has made great progress:

"Greetings! I am Lo Sun Yat. Tell me, what is this talk I hear of impending disasters? (The substance of the last communicator is repeated to him.) It is true that the problem of India will lead to great and bloody trouble. I have one advantage over your friend, Lingford. I can get information that you want without leaving the body of the medium. I do it by a kind of projection of myself."

(Inquiry about a certain Adept.) "Is he a frail man, blue-eyed? I think he is very well-to-do. I see a large white house. It looks newly painted."

The general trend of subsequent remarks by this control indicates that the Adept referred to is "genuine" and a man of good will. If he is a man of good will, it does not matter what particular Lodge he belongs to. It was evident that Lo Sun Yat had no personal contacts with the Adept but believed him to be "alright."

Lo Sun Yat then spoke of amnesia and possession. Many a case of temporary amnesia is due to possession by a spirit. Sometime your scientists will find this out and devise a means to prevent it or

remedy it. He referred to the problem of persons without auras: "Spirits who appear on your plane in bodies materialized by their own power cannot remain here continuously; they have to cross and recross the borders. If they die on your plane, the body simply vanishes. But it is an unpleasant sight."

"These persons lead a normal life in most respects while on your plane, but they cannot have children. I wish to speak of the two types. There are good persons who return here in materialized bodies in order to help those dear to them, or to whom they owe great debts of gratitude; or to help, say an artist or a scientist. The other type is evil. They have spent much time learning how to materialize bodies, and they return for purposes of hate and revenge. Make no mistake--many murders are committed in this way--by these materialized spirits.

"People who are very sick have no auras. People who appear to be in normal health and have no aura, are nevertheless very ill."

Lo Sun Yat further stated, "I do not myself know of any Lodge at Mt. Shasta. I have never seen any signs of such a Lodge. No, I do not say positively that it does not exist."

"Concerning this Doreal. His claims are not true. Certainly, he has a large following. Do you remember two people who had a following even of millions, whose claims were false? (The Ballards) They gathered up the knowledge of many occult schools; they cast this knowledge forth upon the people with malice--and for gain. Yet well they knew what they were doing. It will take them thousands of years to repair this karmic debt. Both Ballard and his wife knew what they were doing. They had occult knowledge, of course, but their claims and purposes were false and selfish. Money! All was sacrificed for money, for gain. Behold the fruits of this sacrifice!

"The Baja California Lodge or occult center does truly exist, but it is not a center of good.

"The Bell Witch! Yes, we have the book concerning this matter, on this side. I have not examined this problem at first hand. I would say that the root of such great evils is to be found in the hatred of an excarnate entity. There must have been a kind of focus of hatreds. Hatred and violence of themselves can haunt a place. They lurk and hide there. Then comes the right person or group of persons; their vibrations are adjusted, receptive. The latent forces are unloosed into manifestation. Then some malicious Ego, filled with hate, employs them. Great then is its power. I shall look further into this matter."

This substantiates the occult teaching, that a system of stresses or strains may be set up in the ether, at a given place; and that a

mentality adjusted to them will receive them--just as an instrument, an electroscope or radi-receiver, responds within a given field and not elsewhere.

The control and guide, Lingford: Lengthy and casual talk--about the elementals..."Oh, yes, these beings exist, alright. Spirits of earth, air, fire, water. The little fairy-like spirits are wonderful. They are perfectly formed, like humans, but you can hold a full-size one on the palm of your hand. You see them around flowers. Yes, they have a kind of procreation, but it seems to be an etheric procreation.

"It is true that all the matter of the earth plane can be penetrated by us. (Q.) I suppose in theory the earth could be penetrated--but this is not a normal type of activity for us--I think a spirit would hesitate a long time before trying to penetrate the solid parts of the globe...About Elementals, you have me on a subject I have little first hand knowledge of, but I have read about them in books we have which were written over here on this side. But I have seen the Fairy creatures I spoke of. They are most fascinating and beautiful--especially the females. (M. L. started to ask Lingford's opinion about some proposed "Thursday Conversations.)..."Yes, I know. I heard you talking about that on the telephone...It's a good idea. (Q) Yes, I like to do a little painting. I try to help Mark sometimes. Sometimes I get in a stroke or two of my own. I think I could paint thru him, in the dark--I'd like to try it sometime."

- Addenda -

John McCormick speaking: "Well, I pushed Harry Lauder out--then he pushed me out". (Considerable badinage between these two, according to the medium, who hears intermittently on both planes).

Harry Lauder speaking: "I wish you would tell me how this strange thing happens. I come into this room, I see you, I see this boy, I walk up to him--then all at once, here I am talking thru him. I don't understand this."

Lingford has become much at home in the body of Mark P.: "This is really the greatest wonder of all, Meade! I feel this body, my face, my hands (I mean Mark's, of course). I hear myself speak. I can see you. My control of the muscles gets better all the time. I shall be able to light my own cigaret some night without any help. This a great marvel to me."

Lo Sun Yat: "The knowledge that the Ballards had of occult matters came from books...They secured certain psychic effects, of course, sometimes.

"Yes, I understand that you ask about these various Orders and Adepts from right motives, not at all from idle curiosity. If I did

not believe that I would not give you the information."

Lingford: "I'm afraid I caused Mark to make that mistake of the portrait. I edged in a little too close to him. I'll help him correct it." (Just prior to the seance, Mark P. had been working on a portrait, had gotten the eye done remarkably well, then ruined the effect by a false stroke, was much upset by it).

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SEANCE OF SUNDAY, DECEMBER 29, 1946.

Present: Mark Probert (medium), Irene P. (wife), Dr. Cozman and wife. Gil Opdyke; Margaret Layne, Elizabeth Brown; and Meade Layne.

Several attempts were obviously made to control the medium, but nearly an hour passed before good communications began.

Harry Lauder (communicator at the last seance) spoke briefly, but spent most of his time listening to a symphony which was being played softly on the radio, and beating time with the medium's arm. Since another communicator, Lo Sun Yat, announced later that he could hear all earth sounds better when he was not in the medium's body, it seems likely that Lauder simply enjoyed the novel experience. He was greatly interested by it on a former occasion.

Lo Sun Yat then took control, beginning as usual with vigorous motions of twirling a prayer wheel, then announcing his name. (Q). "Yes, indeed, the musicians of your plane continue their work here. But there are octaves of sound perceptible to us, such as you have never dreamed of. Very high notes. Some of you can hear a few of these sounds, if you listen for them when you are completely relaxed. (Q) Yes, sounds here also depend on the existence of a medium similar to your atmosphere, but far more rarefied. (Q) Yes, musicians here try to get their compositions across to earth musicians. (Q) (This medium has been doing a great deal of talking in languages during his sleep.) "Yes, various spirits wish to experiment with control of the organism, but they are careful now not to do him any harm. (Q) The state of consciousness of the medium most of the time, while this is going on, is what I have before described to you as the I state--consciousness, but not self-consciousness. (Q) Yes, it is possible for the medium to be awake and active on the astral during such periods. Have you any questions?"

An attempt was made to put a few questions of a scientific nature. The communicator was asked if he could give the distance of the Sun

from the earth as known to scientists on his side of life (mean solar distance.) The communicator gave a distance of 22,500,000 miles. But he professed to be unprepared to answer questions of this nature; said he would be ready next time. The communicator left the body for a time, but said he would listen to any questions formulated.

M. L. then explained at some length the substance of a report lately received from Edward John, concerning an area in Mendocino County, Calif., where John alleged that the Nature Spirits were visible without clairvoyance as well as Indian spirits which were visible, and certain manifestations of elemental beings of various grades.

Lo Sun Yat returned promptly, waving the arms of the medium. "Yes, indeed, there are times and places where these conditions exist...I do not know about this particular case, but the facts reported may well be entirely genuine...No, you do not need to fear to investigate. Go there with good intent. You can reckon with a measure of protection from this side, but you must not depend on that. Man must learn to meet and face these things by his own powers."

The problem of elapsed time, recently raised by Vincent Gaddis, was then stated by M. L. A person practising astral projection will leave his dense body, cross the room (say) and strike the wall or a gong, then return to his dense body. As soon as he returns to normal consciousness he hears the sound, but not before.

Lo Sun Yat replied, "There is no elapsed time! If while on the astral you strike a material object; no sound is produced. But there is a delayed hallucination of sound, due to the way such a thing happens on your plane, and the person experiences this hallucination on awakening in his dense body."

"But surely sounds are produced on the astral plane--originate there and are heard there. Suppose the projected person strikes the etheric double of the wall or the gong. One would assume anyhow that this is what happens," observed Meade.

"The etheric sound, in such case, may or may not be heard by the person making it, at the moment. This sound cannot be heard on your plane. But on return to the dense body the memory of the sound, if it has been heard, or the belief that the sound was produced, causes a hallucination of sound heard by the dense body."

Communicator Lingford: "This is Lingford. Cigaret, please. This medium has been drinking too much coffee. (C) A little coffee is alright, but not in quantity. It is very bad for the kidneys....Introduce me, please, to these young ladies." Much casual and friendly chat followed.

"Yes, I've been here listening to that Chink, and to your questions. I'm glad I didn't have to answer such questions. Oh, I call him a Chink; of course, he's a very learned man, a very fine intelligence. I know he's a Tibetan, but he's a Chink to me just the same.

The conversation shifted by degrees to the subject of astral and psychic attack, which under the circumstances had to be handled with reserve.

"Are you familiar with the term 'congressus subtilis?' "

"No, what does it mean exactly--translate it."

"Well, the obvious translation, subtil congress, sex attack, usually by a person in an astral or etheric body, perhaps projected from the dense body. Occultists believe that this takes place but the matter is not well understood."

"Certainly, such attacks are possible and take place. There may be, often is a degree of materialization of the body of the attacker. This materialization may not be visible, but it may be felt. All the experience of attack in the dense body may be felt. But as a rule, the attacked person is largely responsible--either because the person greatly fears such a happening, else desires it, maybe only subconsciously desires it. That opens the way to an attack with powerful desire and especially if he has some knowledge of how to control the etheric body for that purpose. But such attacks are easier for people on this side; not many on your side are sufficiently skilled in astral projection...yes, astral or psychic attacks may be almost involuntary, or rather not planned out, but only the result of continued strong desire and imagination."

"Have you any idea why we had so much difficulty in getting started tonight? Was it because of our visitors, or some wrong arrangement here?"

"No, that wasn't it. His wife was the cause of that. She has been away from him about eight weeks."

The medium, Mark P., some months ago had a dream or an astral experience, in which he encountered a very threatening individual standing in front of a large dark archway. Recently, after this, he saw in the home of an acquaintance, an artist, a painting of this same man, tho in different costume, standing in front of the same archway. This painting was a copy of some other picture. This original has not yet been traced. Lo Sun Yat stated that the experience took place on the astral, and that the man was a member of the black Order, who was interested in Mark P. on account of his psychic powers, and who wanted to entangle him with the dark forces. He also said that the painting

seen by Mark P. was an actual representation of this black magician. Granted that these assertions are correct, we have an interesting case of a material object forming a link between a here-living person and a "black magician." The latter, moreover, was said by both Lo Sun Yat and Lingford, to be still living in the dense body. This linkage was probably not accidental, and the history of the painting and its original, if discoverable, may be an interesting illustration of the devious methods sometimes employed in these matters.

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## THE MESSAGE OF THERESA VANDENBERG

I am Theresa--Theresa Vandenberg. I was a nun. A nun of the Sacred Heart in New York State, in 1862. Most of my life I believed everything I was taught, but now I know better--a great deal better. But we have many nuns over here who have not changed their beliefs at all. They still belong to the Church and to their Orders. They are really sincere and do good work, because millions of souls come to this side of life who cling to the old beliefs, and they need the help of those who accept them with an equal fervor.

"I have come out of that state; I was ready to come out of it long before I passed over, but then I was an old woman, nothing would have been gained if I had spoken of my thoughts to others. Only sorrow and trouble would have come of it. But I knew even then, as I do now, that Life is far too great a thing to be summed up by any set of teachings. Since then I have studied philosophy. If anyone asks sincerely, 'What is Life about?' he cannot remain within the bounds of any creed. The creeds taught to mankind are stories told to little children--and yet, there is little use in telling them the truth. Children are children still, they cannot understand the truths of adult knowledge.

"Compassion--let us have compassion above all; Love goes with it, but teachings do not. If a man is to rise from the thralldom of sorrow, he must first have love. And love is nothing mysterious, it turns on understanding of our fellow man...Yes, the saying is true, to understand all is to forgive all. More, it is love...As to the love of God, it equates with the love of Wisdom. Whoso loves Wisdom, loves GOD. Understanding, Wisdom, Love of God, love of your fellow man, the uniting of all men in brotherhood--all these are one, all flow from one and into one, each one involves all the others.

"Christ, as I see it now, is an Ideal. Jesus was a man even as other men, though highly exalted in wisdom and perfectness. By the virginity of Mary, the Virgin Birth, the Immaculate Conception, I think is meant only that Jesus was filled with wisdom and goodness and love; he loved and the God-Force responded to his love, as it always does. Always, the Universe responds to love and wisdom--even evil things do this. Evil itself is part of the Divine Manifestation.

"You ask concerning the group soul. It exists, it is not an entity, it is intelligent Force. As for the Archangels, they are singular Entities, and they were once men and women on this earth. It is my belief that the soul does not enter the child body until that body is ready for it, being fully formed in all its parts--until the new house is complete and ready for it. I know the teaching on this matter, but the Catholic Church presumes too much. I shall say at last, what is in my heart. The authority of the Church is authority for the ignorant only. It is naught before the face of Wisdom.

" 'The love of God', "said the communicator, "is the religious expression of the relation between the Absolute and its manifestations."

NOTATION TO THE MESSAGE OF THERESA: This message was delivered through the trance mediumship of Mark P., at San Diego, January 5, 1947. It is the first communication of a distinctly religious and moralistic turn which has been received in the present series of seances, and seems to have been occasioned by playing of the Ave Maria on a phonograph record. The communicator spoke with clearness, strength and impressiveness. It's content was unexpected and quite foreign to the thought-habits of anyone present.

The communicator Lo Sun Yat, a Tibetan and a very learned personality made a brief comment, immediately afterward, on three points:

"I do not understand the distinction made by occultists between a group spirit and a group soul. To me they are the same thing. The group soul is not an entity; it is a flow of cosmic energy instilled with intelligence. It is as if electricity, for example, knew what it was doing.

"The conception of the Archangels is a true one. The great Spirits which stand before the Throne, as your language has it, are singular Entities (i. e. separate and individual Beings).

"Jesus the Christ and other great teachers also were building for themselves their Archangelic bodies, even while they dwelt upon your earth."

The Mark P. seances are not "message circles", nor spiritualistic meetings in the usual sense of the word. The medium receives no compensation and is considered thoroughly honest. The purpose is (1) to assist troubled and bewildered persons on the "other side", and (2) to gain as much factual information as possible about other-world conditions. The honesty of a medium is in itself no guarantee against deceit by the communicators. There have been occasional impersonations, such as that of "Sir Isaac Newton" who knew no mathematics and less Latin, but was a very smart fellow for all that. And it is obvious that the true identity of such personalities as Lo Sun Yat cannot be verified.

All one can say is, that they are (very often) powerful, learned and fully integrated personalities, and that there is no reason to suppose them fictions of the subconscious, etc. The RR Editor merely reports, from time to time, communications which seem of interest. He does not guarantee anything, and tho he personally accepts the communicators as being incarnate human beings (having no reason to do otherwise) he does not thrust his opinion upon his readers. He only entreats the sceptical-minded to suspend judgment, and above all to continue to investigate with patience, and growing knowledge, and with a critical but open-minded attitude. As to the message of "Theresa Vandenberg", it seems to have in it a measure of wisdom and beauty, and commonsense as well, sufficient to justify its inclusion in this brochure.

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JANUARY 12, 1947, at San Diego

Present: Mark Probert (medium); Irene Probert (wife); G. W. Opdycke; Hertha Kipps; Dr. Cozmon; Mrs. Cozmon; Betty Long; Christina Leriche; Meade Layne.

Considerable delay at beginning of seance, perhaps due to the presence of new sitters; then Mark P. Passed into trance but the controlling personalities were unable to speak. Finally the Tibetan control Lo Sun Yat appeared, with usual motions of turning a prayer wheel. A conversation had been going on concerning phenomena recently observed in Mendocino County (California), and Lo Sun Yat took up this subject abruptly.

"The conditions in Mendocino seem new to you; that is not the only place, and they will become increasingly common. The etheric world is opening like a curtain. Places with similar conditions exist everywhere. But this condition is a passing one; it is a phase of the earth's history, rather than due to any lowering of the threshold of consciousness--tho there is something of this latter also. And the attitude of mankind has a bearing on these conditions. If nothing is done about it, if no attention is paid to it, or it is derided and cast off, the conditions may not recur for a very long time. It is an opportunity offered to mankind to learn something of other planes and other orders of evolution. The nature spirits and the elementals will be visible without clairvoyance, to normal vision.

"You are to learn new laws of Nature. Do not be afraid. Man has nothing to fear. Foolish teachings are largely responsible for your fears.

"A good many of your old friends seem to be back tonight and many others are standing around watching this seance. Some of them are overcome with amazement. There are a great number of people on this side who do not know about means of communication between planes, or who do not accept it. They will learn in time, just as all the folk on your plane will.

The control Lingford followed Lo Sun Yat. He spoke of his long absence from the meetings, asked for his usual cigaret. "I have been looking around to see what interesting news I could pick up for you. I want you to know that before this year is out, a machine will be perfected for communication with the etheric world. It will be derided and scoffed at and fought over no end. (Q) This machine will be invented by an advanced electrician and physicist, and it will knock a lot of religious ideas into a cocked hat. (Q). It will be constructed in the east, I believe in New York City. It will employ a very high frequency and great sensitivity. (Q). The transmission or contact will be by means of speech--of the voice. This will really stir things up...

"I know there are a number of people here tonight who are wondering

about the true explanation of the seance and how much the subconscious of the medium gets into all this. That is quite alright. I only ask you to study, learn, read, take your time to make up your mind, but never stop studying and learning. (Q). Yes, I have been in New York and it was damned cold too. (Q). Yes, I feel the cold because in following people about I get into their aura. The aura gives out vibrations or heat or cold...Someone is trying to get me out of here--I'll leave for awhile."

Lingford was replaced as control by Ramma Kalo, a Tibetan. He corrected the spelling of his name, formerly appearing in these notes as Rama Ka Lo. The accent is on the last syllable.

"Well, I have come partly to tell you about those little creatures. Meade, if you will go up into the hills to the east of your city on some summer morning, and go where there is a good deal of green vegetation and sit down and keep very quiet you will soon see these creatures. You must watch for green light--pale green. (Q). No, clairvoyance is not necessary. Go where there are flowers and trees and keep very still. (Q). Yes, if you can see these forms without clairvoyance, it seems certain to me that you can photograph them."

M. L. related an incident of three days previous, when a woman at Ramona, Calif., observed a very small Nature Spirit on a bush outside her window, and called her very skeptical husband, who not only saw it but photographed it with a movie camera. The husband is a prosperous physician. This woman said that the spirit or "gnome" as she called it, radiated rays of light in slender colored shafts. It was dancing in a lively motion and was watched for some time.

"Yes," replied Rama Ka Lo, "that sounds quite probable and correct to me. Very many people will soon be seeing them. But I want you to watch for sky phenomena also. Well, science is going ahead by leaps and bounds; whether it has developed to the point of accepting Nature Spirits I don't know. These conditions of etheric contact will probably last for several years, but if they are scoffed at and set aside the gates will close again. These are natural laws, but such laws include the action of men's minds also."

"I do not myself think there will be a great war about 1960, for the reason that scientists and educated men in all countries will realize that the blotting out of civilization would result. Weapons will be available far more dreadful than the atomic bomb. One of these is poison gas of great power and deadly effect; another will be the supersonic ray, which kills at touch--or else the victim will die a little later from the effects. Yes, attempts at war will be made."

Kay Ting: This communicator said in substance that habitual contact between the earth plane and the invisible world, equivalent to an almost universal clairvoyance, would be established in about 100 years, if no great change or obstacle intervened. Clairvoyance can be devel-

oped thru meditation. Active meditation is best ("with seed"). The development of power of visualization, of painting with the mind, is very important, since it is the basis of the manipulation of matter in the invisible realm.

At close of this seance, the medium began to speak in a weak and thin female voice, very sadly, while tears streamed down his face. "I was a missionary - I died in a little grass hut in Africa--deep in the jungle. How strange, to be talking here! I hardly know how to talk...I have tried to talk to many people but no one would listen... Oh, I am so thirsty! No, it will do me no good to give water to this medium, so they tell me...Oh, I have been so disappointed! Disappointed! Betrayed! I expected everything to be so different. I expected to see God and his angels. Betrayed by everything I was ever taught. Everything I was taught about death and religion was wrong..."

This spirit was given such help and advice as seemed possible. The controls have explained that often such persons are more responsive to help from our plane, since they are still largely in our vibration of dense matter. There is a desperate need for "rescue circles," but this is almost entirely neglected by spiritualists.

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January 19th, 1947

Present: Mark Probert, Medium  
Eight sitters.

Control Lingford speaking about drug addicts: "Their sufferings over here are truly terrible. Their etheric body suffers just as the dense body, from deprivation of the drug...Speaking of the Second Death-- Yes, I know what is meant by that expression...Well, as long as I have been in this life, I never yet have seen an astral shell or even a piece of one."

Lingford abruptly gave way to Control Lo Sun Yat: "I see that Lingford has been getting into pretty deep water. The second death as we understand it refers to reincarnation from the astral levels. The vehicles do not die, they condense and concentrate; the etheric body is discarded gradually. It retains its nature and this is concentrated down into the seed atom. All things contain seed atoms, stars and worlds as much as men."

"To us the Monad is triune or tripartite, not really a Monad, and its trinity is reflected throughout the lower planes of incarnation. It is not clear to me why there is a deep passion for separateness, individualism, when this is certainly not the will of the High Self-- when it must be outgrown."

"Is there a projection of a vehicle in clairvoyance?"

"This is very hard to make clear. Projection implies space, but space is a form of consciousness. What you have is extended awareness. We cannot think of consciousness without a vehicle, but consciousness and the vehicle are really one and the same thing. This applies to all methods of projection as well as to clairvoyance. There is a kind of hallucination of spacial travelling, but this travelling is an increased awareness. We interpret awareness of distance or distant places in space terms, but space is not an objective entity, something to be crossed."

Control Sister Theresa (a former communicator, Sacred Heart Church of New York). "I have been listening to your talk. I am deeply interested in such philosophic and scientific subjects. I spend a great deal of time studying--mind is not male or female...They tell me that in course of time I won't have this old body anymore...Oh, yes, there are many old people over here. That is because they have the idea of growing old, and they think about their earth bodies as being old, and that affects the etheric body. I have gotten to know Lingford quite well. He is a rather young man, about 30. I made a trip to his home. He has a beautiful home in a valley, with a wonderful view of a lake. He is a student but travels around a good deal--but not much of a mixer.

"Well, to get a home or anything else here, you have to visualize. But our visualization is not just like yours. It is spontaneous, like visualization in a dream...our things are dream states come true."

"Where do I live? (Long silence). Well, I must live somewhere. (Silence), My great pleasure is to teach children."

Control Mary Jane Bryan does not know that she is 'dead' or that she is speaking thru a medium--examines medium's hands, rings and clothing, is very sad, excitable, talks about her husband.

Control Lo Sun Yat, speaking about apports: "The dense matter of the apported object is disintegrated. This is done by directing a powerful ray of thought energy upon it. No, not everyone can do this, it requires a skilled operator. These same atoms are conveyed to the point at which the apported object is to appear. (Q) The form is maintained because the etheric pattern is not destroyed. This etheric form or pattern is itself a form of matter and is also transferred to the place desired."

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Sunday, February 2, 1947

Present: Dr. and Mrs. Cozman, Gil O., Irene P., Meade L., and six others. Start delayed by nearly an hour, probably due to a large group.

Lingford took control: Complained of size of group, said it was very hard to communicate. Made a brief comment on the Adept FGH, then said he would withdraw for awhile. He was followed at once by a control giving the name of Arthur George Anderson.

"A few days ago I talked thru this medium. I told you I was killed in the airplane crash in Florida, U. S. A. I heard you talking afterward about my saying 'USA,' and I want you to know that is just a pilot's way of talking. You get to thinking differently when you pilot a plane. (Numerous questions were interposed). No, I can't remember if anyone else was in the plane, nor who owned the plane, but I know it was overloaded. All I recall is digging myself out of mud and slime and darkness..."

This communicator spoke slowly and with difficulty, was still confused. Said, "Yes, you talk about Guides and Helpers, but all I see is people busy with their own affairs. They don't pay any attention to me." (He was told to ask Lingford for advice.) "Do you mean the man who was just talking here? Well, I will try that."

Lo Sun Yat returned. He was greatly pleased that no one was smoking. He was asked about the Kahunas and the Huna rituals. It was his opinion at first that the information could be recovered only from the Akashic records, or by meditation, but later seemed to think it might be possible to consult the spirits of the Kahunas themselves. He promised to look into the matter a little. Other talk with LSY was inconsequential and referred to material already given in these notes.

Lingford returned briefly, was succeeded by an Unknown Communicator, who went thru a fairly long ritualistic invocation. According to him it was an invocation to the Cosmic Life or the Absolute used by ancient Egyptians. Having in mind the existence of Huna among the Berber tribes of North Africa, Meade L. tried for information by indirect questions. This resulted in nearly a half hour of involved religio-philosophic talk, of which no notes could be taken (no stenographer present and ML could not handle both the notes and the conversation). We hope to remedy this situation in the future.

Lingford (returning): "Whew! I've been standing here listening to that conversation. I'm just about done in! You ought to get Lo Sun Yat in on that. (Q) Yes, he would be better. He's much more spiritual than I am. (Q) Yes, I think it would be alright to have the camera magnetized by the Mexican women. (Q) Yes, spirit photography involves a degree of materialization, but very tenuous--not enough for the eye to register."

"Well, I'm all for trying it. Dr. Cozman can photograph the boy (Mark P) and I'll get into range and maybe you can get my photo too. It's certainly been a long time since I had MY photo taken. Another thing, Meade! If you can get this boy to a good materialization medium, I want to try to materialize. I've never tried that. Maybe not such a good idea tho! Maybe if you get a good look at me you'll all be off me entirely.

Well, if you get a new room for these sittings, they won't be so very good at first. The place will have to be magnetized, tho I don't like the word very well--but it's the only one I know." (Question as to what kind of operation this 'magnetization' consisted of).

"You certainly can think up the hard ones! Well, it comes to something like this. You see the subconscious mind has been for centuries a kind of watch-dog for man--his guardian. When you take this watchdog into a new place he gets roused up and alert and suspicious. You may not know this at all, consciously, but there it is! The subconscious of everybody, all the sitters, and of the medium, has to learn the new place and feel at home and confident in it."

"Then what we call magnetization of a room or place has nothing to do with affecting the vibration rates of the dense matter of the new place?"

"Oh, no, not at all. It's all a matter of subconscious adjustments. You have to teach the watchdog that it is alright."

(Q) By Irene P.: "The controls start trying to talk thru Mark two or three hours before these seances. How would it be if we set back the time to 6:00 instead of 8:00?"

"Well, these fellows are so anxious to talk they come around early and keep trying to get control of the boy (Mark P.) I suppose you think I ought to be on my toes and keep them all out, but guides and helpers often have reasons for not interfering. For one thing, it is a good idea for the boy to manage them himself and not depend too much on us for help...It's alright to change the time if you want to. I have all the time there is--it doesn't make any difference to me."

"That young lady sitting over there has some question...I know it because I feel the thought energy coming from here. It comes in waves (making wave-like motions with hands to illustrate). It's perfectly easy to feel. That's the way we know about it when you start a sitting. The waves reach me wherever you are and wherever I am, all I have to do is to follow them up. (Q) I follow them by a kind of instinct; one just naturally knows how to do it, and then in a moment one is right at the source."

#### LINGFORD'S INSTRUCTIONS FOR DEVELOPMENT OF CLAIRAUDIENCE

"At the same time every day, lie flat on your back for 15-20 minutes; keep the body absolutely quiet. Do not try to control the mind except not to follow any close train of thought. Let the attention shift from one image or idea to another, and also listen to small external sounds. Formulate a question, state it, and keep it in the background of your mind. Let the mind idle, with changing images. It may take three to four months. Be regular and persistent. Be perfectly quiet. The answers will come in flashes in between the shifting

images or thought-forms. You may hear many voices. Reject everything except the answer wanted. This is important, vital, to keep the clairaudience under control. Reject everything except the answer, or relevant material. It's dangerous if you do not do this."

LSY declares that while we can transmit images, symbols and signs by our own telepathic power, all "vocal" message--i.e., word-thinking, has to be transmitted by "spirit" messengers, who transmit it with lightning speed to the recipient, by a kind of projection of consciousness.

"Suppose I visualize the letters of a word--C A T, for example. What is the difference between transmitting the visualized image of a letter C, and the image of a square or a triangle?

"The animal cat is universally known, but the word cat is peculiar to the English language. If you visualize the letters, and succeed in transmitting the image or idea of cat, it is because you actually transmitted the image attached to the word. Thus, chat or gato would do as well. But it is much simpler to visualize the animal, cat."

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SUNDAY, FEBRUARY 8, 1947

Present: 12 PERSONS

Unknown control remarked that conditions were very good. A second unknown control spoke briefly in some unidentified language.

Lo Sun Yat appeared briefly with words of greeting and pleasantries.

Unknown control, apparently of Indian descent, made dance motions and chanted.

Lingford took control, commented on good conditions, new faces, etc. Speaking about communication he said: "If a person wants to come in, he'll come in. There's no way of keeping him out. They can come in because they know how. People of your plane come thru to us when they know how, and when they don't know how they won't bother us."

"How about our use of protective magic and various modes of magical operation? Do they have any effectiveness?"

"I'm not very well versed in these things. I'm sure Lo Sun Yat would know considerably more than I do, but I'll put in my little bit. So far as I can see, these invocations must have back of them a very thorough knowledge of what is being done. That is why it is not par-

ticularly dangerous for a beginner to garble the words, because it doesn't mean anything. It is (effective) only when the force of knowledge is back of the words."

"What about exorcisms and banishments? Are they effective?"

"You have to consider states of consciousness, whether the person from my side is stronger and knows more--or the person from yours. In knowing more there is strength, there is force; it is a matter of which force is the stronger because they will fight each other. They are not really forces but states of awareness. The side that has the keenest sense of awareness will win out."

"Then when a ritual is worked with intention and power it has a certain degree of effectiveness on the astral plane?"

"Oh, yes! In itself even the vibration of the voice is a very strong factor, and then with the form of the words it lends body to the thought behind it."

M. L. asked if people on Lingford's plane could protect themselves from beings on higher levels. The reply was, that it was a question of power; that the higher levels could look in on them much as they did on us.

M. L. asked if it was possible to call persons on the astral plane by meditating and concentrating on them. Lingford replied that it was about as effective as telepathy is on earth, and that a call might not be heard for some time, several days perhaps, after it was made--delayed telepathic reception. "Yes, the message is received by the subconscious but is stored up somehow, does not get into consciousness for some time."

M. L. remarked that the idea of spirit message bearers being active in some forms of telepathy seemed very extraordinary. Lingford's reply was interrupted by Lo Sun Yat, who declared: "It seems extraordinary only because you do not realize the speed at which these entities operate--Yes, they are actual personalities who transfer themselves thru space by an extension of awareness."

A discussion followed between M. L. and Lo Sun Yat relative to the transmitting of symbols as vs. words. Lo Sun Yat admitted that the letters C A T (for example) could be visualized as easily as a square or triangle, but contended that what was transmitted by the power of the sender alone (without spirit aid) was the mental image of a cat which accompanied the spelling--that is, the universal symbol cat, which might be represented in turn by cat, chat, gato or other equivalents. It was simpler, therefore, to transmit an image or symbol than words or images of words. (The profound bearing of this on the mechanisms of prayer, healing, and telepathic suggestion are easily apparent.)

Lo Sun yat reproved his American friend Lingford for smoking while

while in control of the body of the medium. He said it was injurious to the organs which he too had to use in communication. "I suspect that Lingford is still just a little bit earthbound."

M. L. asked a question submitted by a mathematician in Chicago, Roger Graham. "What is the downward velocity in miles per hour of the ether at the surface of the earth?" Lo Sun Yat replied, that he could not answer, but that someone better qualified might reply later in the evening.

This question caused much argument on the other side. The medium, returning to normal consciousness, was able to hear this clairaudiently, and was glad to ask M. L. to withdraw the question temporarily, so that other communicators would not be delayed.

M. L. then asked another question presented by R. G. "Is there a pre-existent entity which enters the body of every child about the time of birth?" To this LSY replied: "I can answer YES, very definitely. The body pre-existed only in the mould or pattern form. This is a pattern selected subconsciously by the woman."

By Dr. Cosman: "Then the mental concept of the mother and the concept of Nature is a bond? They are both creating the same thing?" LSY replied in the affirmative.

Dr. C. "And the mother merely creates it in her mind but the original picture is from the Nature consciousness? "That is correct, and it should be pointed out that human beings are still, to a degree, governed by a group force."

"That would apply to animals, too?" asked Dr. Cosmon.

"There's a sort of pre-existing mould or form in Nature, and the mother unconsciously accepts one of these moulds, and then this is filled in by the atoms of the dense body? Is that right?"

"Yes," replied Lo Sun Yat.

"What about the concept of the seed-atom? Does it pre-exist in the mould?"

"The seed-atom is possibly the closest to the Absolute as we think of the Absolute as any material can be, so it must exist in the heart of the mould or core. "

"We are too apt to leave the father out of this business. Most men want a son, and the child will be a daughter. Which picture is reproduced, the male or the female concept?" asked Dr. Cosman.

"Here again it is our belief that Nature takes a hand. The male wanting a son and the female wanting a daughter is merely physical

vanity--a front consciousness, an ego consciousness. There is no true thought behind it so it carries no message to the seed."

LSY left and Lingford reappeared. He said that the question about the velocity of the ether was causing a stir and an argument, but in his opinion none of them really knew what they were talking about. M. L. was asked to withdraw the question temporarily.

M. L. made an inquiry about social and racial segregation on the astral levels. He was told that voluntary segregation existed. Lingford expressed ideas of the futility of such separation.

M. L. and Dr. C. spoke of the Kahunas and expressed a wish to speak with one of them. Dr. C. made a direct request that Lingford arrange this. In two or three minutes a control appeared, speaking in a heavy voice. (He was later described as being a very large man). He chanted the name AUMAKUA (the High Self of the Kahunas). He asserted he was or had been a Kahuna, (priest, healer, 'medicine man').

"We welcome you and thank you for coming." replied Meade Layne. "We are students of your lost religion. We would like to recreate some of the rituals that do good to people. Great was your magic in the isles of the western sea. Will you not help us with your wisdom? Secrets of your magic are not all known to us. Tell us how you reached AUMAKUA."

"How know that name, AUMAKUA?"

"Our scholars have studied your religion in the islands of the Pacific. We would know how to reach the High Self."

"Draw consciousness back into self. Use chant! Use words! AUMAKUA! Chant--great stirring vibration in air! Chant from deep down, voice from deep in belly. Draw back consciousness into the subconscious mind. Draw within self."

"And what of self-forgiveness? What of the opening of the Paths?"

"Must know! Must reach level of consciousness in which not find guilt in self. Self-forgiveness, great love, from Wheel of Life. Must go now."

"If you must go, return again and give us some of your rituals. We seek your wisdom for the healing of bodies and souls."

After the departure of the Kahuna, Lingford again took control. M. L. expressed surprise that the Kahuna had been contacted so quickly. Lingford: "Some time I'll try to give you an idea how that sort of thing is done. We made the contact quickly because you all wanted it."

M. L. returned to the subject of healing, spoke of the miracles at Lourdes and other shrines, and that they were probably identical in

innatunatur&twitoshose of the Kahunas. He asked if they could be explained.

"You have first a mass state of consciousness, and this in turn creates a like consciousness in the ether--and this reverts back upon the individual consciousness. It sends a sort of electrical charge from the brain and spine and opens up the psychic channels in the back. These channels throw out a wonderful healing force throughout the body. It works on the atomic construction of the body, the forces that hold the body together. This seems strange only because we do not know the forces that hold the body together, the working force behind it. When you rearrange the atomic construction of a wound or tissue in a diseased condition, you rearrange into a clean pattern. There is a kind of washing away of the dead cells. You see, some forms of disease take place in the etheric double first, before entering into the physical. If these could only be stopped in the first place they would not take place in the physical, and this will be done in time coming."

"In these 'miraculous' healings, then, there is no personality, and no particular religion involved."

"That, to be very crude about it, is a lot of what you call baloney. I don't like to tear people's dreams down, but it is merely wishful thinking. Those who in centuries past became evolved in their religious circle of consciousness, have gone on. They haven't time for that sort of thing now. Christ is so far advanced from this earth plane and an awareness of it that it is just plain rubbish."

"It is true, isn't it, that the active belief of a group is essential to the operation, as in a healing practice?" Affirmative reply. "Is the Higher Self involved in these healing processes?"

"It is what is termed a natural reaction, as in the growing of a seed. It is Nature in action, or, if you wish, God in action. IT acts in spite of Itself."

"The Kahunas accomplished the same thing with the use of rituals and magic."

"I think it is one and all the same thing. This is merely a theory. We have a strong tendency to put a lot of hocus-pocus into these things. Of course; it is very fascinating to the common man. It makes him stop and think, sometimes with his mouth open. But if they only knew themselves, they would know something of the reaction that is going on, and they wouldn't have to go to any of the doors of Divinity of Christianity or any other cult or teaching. Much of the teaching of your religion and cults is in a bad state of confusion due to the mystery put upon them."

"We realize that we have fallen into a state of confusion. Now, to return to the Kahunas and instant healing."

"It is definitely a psychic mechanism going on in the individual and in the mass. In fact, the more widespread the belief, the more likely a thing is to take place because it gives thought force in which lies the building of all things."

"We should work in groups, then, if we are to reconstruct the rituals?"

"I would say so. We are going to understand, some day, more of the power of sound--of the forms of words--of vowels."

"Lingford took his leave. The next control was unknown, had never communicated with this plane before, and seemed unable to realize his own identity. But he spoke coherently, and said "Admiral Byrd will not return from his present expedition."

Another communicator also had no clear recollection of who he was, but thru conversation began to recall a few things. He stated that he was a friend of Lingford, that Lingford had brought him there to try the experience of communicating thru a medium, and that his consciousness and memory were all right normally, but the conditions of communication confused him badly. He finally gave his identity as a Dr. Bell of Chicago. He said: "Lingford's standing right here grinning at me."

M. L., speaking to Dr. C.: "I wonder if he's connected with the Bell family of the Bell Witch case."

Dr. Bell: "Witchcraft! Tell me, isn't that stuff all fairybook stories?"

"Well, some of us think the witches get out of the books."

Dr. Bell: (Surprised) "Is that so? I thought it was all nonsense."

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Sunday, February 16, 1947

Present: Five sitters; three female, two male.

After a long delay and several abortive attempts at control, an entity came through, speaking in a choking and distressed voice, in broken English. He declared that he had been a Japanese soldier, and that he had been killed by one of his own officers 'in the Islands' during the last war. He said that everything was dark around him. He was given such advice as seemed might be useful.

Lingford took control. "That last fellow was in a pretty bad state, wasn't he? But he isn't as bad-off as he thinks he is."

Previously this control had dictated a short essay to the medium by clairaudient reception, and later, with medium in trance, had asked that the manuscript be read back to him for corrections. This was now done, and Lingford gave permission for printing the same, with a notation to the effect that he would have more to say later. (See Round Robin III-3, March '47)

"The name which you took to be Dr. Bell, should be Dr. Dell, instead (reference to last seance). (Q) He has been on this side about fifty years. So Lo Sun Yat thinks I'm a bit earth-bound! Well, that is alright with me. I like to stay around the earth. I enjoyed my life on earth. This planet is a wonderful and interesting place and one could study it for centuries. Just why should one want to fly off to distant planets, for example, just because one has left the dense body.

"Yes, you travel by fixing your thought on the place where you want to be. But you can't go flapping off to the planets or the moon that way. That is possible for very advanced spirits and I suppose for some Adepts, but it's not for persons like myself and I have no desire to do it for a long time to come.

"Do you know what is the shape of the earth? Well, people call it round--a sphere, that is. But I think it isn't really a sphere. I don't mean simply flattened at the poles. I mean it's elongated--maybe you would say egg-shaped--tho that isn't quite it (the control made several attempts to describe the shape but without clarifying the idea.)

"About the heat belts (reported by scientists)--it is my understanding that these heat belts or zones certainly exist--and that above these there are zones of intense cold. (Q). Oh, I can't say how high--yes, more than 100 miles--much more, I think."

Lo Sun Yat: "It seems I'm being gently derided--but I take it in the spirit it is meant. That Kahuna I brought here last time wasn't very informative, was he?"

"There are different classes of Kahunas. Only a few of them knew the secret."

"It's possible he was only a student Kahuna," replied Lo Sun Yat, "but we give him our thanks for coming, even if he was pretty vague.

"What about falls--objects of all kinds from the skies?"

Your scientists turn up their noses too much. They can't get hold of the idea that there are worlds within worlds--and within your world. I mean other levels of creation--matter in other rates of vibration. These Falls are things from these invisible worlds. Do you recall what I said in another meeting about the conjunction of heat and cold producing thunderstorms. They are manifestations from other worlds. A similar thing is taking place in the case of these Falls. Isn't it true that as a rule these objects disappear?"

"I don't think so. Falls of organic matter disappear after a time, of course. But the stone axes, for instance, don't."

"Well," replied Lo Sun Yat, "scientists should remember that this earth was not necessarily inhabited only by ignorant savages, say 100,000 years ago. Also in times past there have been great upheavals, eruptions from this earth. Maybe many things from this earth were thrown up very high and were caught and held by the ice-fields."

"Yes, there are ice-fields in the sky, in the cold zones. Well, sometimes parts of the ice give way, and then things fall down that have been held there for thousands of years. Do you notice how everything that falls seems to be perfectly fresh? That's due, of course, to the preservative effect of the cold. Also, your scientists can't get it into their heads that there is such a thing as materialization. If conditions were a little different here in this room, I could materialize my body--as you know. That's bringing something invisible and intangible right into your world of sensible objects, isn't it? You know we can materialize other objects, too. When we bring an apport in, we have to dematerialize it and materialize it again. Well, mysterious objects that appear in your world are often materializations from worlds you can't see or touch."

The medium returned abruptly to normal consciousness, and several clairaudient communications followed; these included:

1. If the medium was understood correctly, or the communicator, a figure was given for the velocity of the ether at the surface of the earth. It was alleged that this figure was not a constant.
2. The factors in this alleged computation were said to be:
  - (a) The speed of the earth as it rushes thru space, and
  - (b) The weight of the earth.
3. It was said that gravity is not a pull but a push (toward the earth). It is not a constant. At times over certain areas it ceases to act or acts in minor degree.
4. The earth vibrates from side to side along its ellipse of revolution.

At the close, an Egyptian (?) communicator appeared, intoning KAI YAT TAH: He asserted that men were not yet ready for the Secret of the Kahunas. (Kai-Yat-Tah is an invocation of the Cosmic Life). One of the most interesting features of the foregoing, is of course, the partial confirmation of various hypotheses of Charles Fort.

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Sunday, March 16, 1947

Present: Dr. Cosman, Mrs. Cosman, Irene Porbert, 3 others (1 M.)  
Meade Layne, Mark P., (medium).

Mark P. passed readily under control. A personality named D. K., a half-sister of one of the persons present, communicated, gave the time and manner of her death, place of residence, name of husband and various other facts, all of which correct, but mostly known to the medium. She had been a drug addict, and the question was put:

"Did you suffer from lack of the drug after passing over?"

"I suffered terribly, but it is all over now."

It is well known that drug addicts and dipsomaniacs suffer much after leaving the body, and there seems to be no way of alleviating their sufferings even among physicians on the 'other side'--except in cases where hypnosis can be used.

Lo Sun Yat took control, speaking in a loud determined voice:

"It seems I am being somewhat picked upon. So, you thought I was going to stay away from these meetings on account of that tobacco smoking! Well, I'm not. I'm going to see this thing through if I suffocated inside. Why do you people use that stuff...." (Inconsequential talk between LSY and sitters). "I'm going away for a few minutes, but I'll be back."

Lingford replaced Lo Sun Yat. "I think that Lo Sun Yat is rather noisy, isn't he--a little bit loud. Well, maybe I had better smoke my cigaret later."

"We'll have to let you and Lo Sun Yat arrange that matter between you. We want to make conditions pleasant for all the communicators so far as we can."

"I know that and I appreciate it...I heard what you said about wishing you could see us. Well, if you would make the conditions right you could do so...You know, you ought to have a School for teaching and study of disassociation. Under right direction you would learn a great deal. A very great deal could be brought back from our side of life to yours...No clairvoyance is not for everyone, but then, that is only one of many possible approaches. You can develop clairaudience by the method I gave you, and in other ways too, but the best way of all to gain knowledge is by meditation."

"What is the matter? Is something disturbing you?"

"Yes! GARLIC!" exclaimed Lingford.

"Oh, you'll have to blame me for that. I seasoned the roast with a little garlic," replied Irene.

"If you want spirits to stay away from your house, all you have to do is to cook plenty of onions and garlic. It's much better than putting henbane on the window sills as Meade here was telling me about..."

I feel terrible, as if I were all swelled up. I'm going away for awhile.

Followed by a dancer, male, who made dance motions with hands for a long time, very gracefully, resented all interruptions until the "dance" was finished. In reply to questions, he asserted that he had been imitating the motions of the Dance Before the God, as known to him some 3500 years ago; it was called Ah-la-Kilva (phonetic spelling). He could recall seeing "A big stone altar--sacrifice making--woman on alter--yes, human sacrifice". The names of various Egyptian Gods were repeated to him, but he insisted, "Do not know such Gods, they were not in my time."

"What do you say, Lingford? Was that fellow authentic?"

"Oh, yes, so far as I can judge. I wish Mark could see him. All he wears is a G-string, with a metal band that looks like gold around his waist, and other gold bands on his ankles and wrists. He's a young man, in his 'teens I should say, and he has a very odd-shaped head. I wish I could impress the picture on Mark's mind, it would make a fine painting subject."

A question was then submitted by ML, which had been sent by an inquirer. Lingford declined to answer, saying, "I'm going to pass that on to Lo Sun Yat, he's the philosopher around here. But before I go I want to tell you more about what happens in cases of violent death, or sudden death by accident or in war.

"In cases of violent death the psychic body may be alright at first. The person is usually conscious in his psychic body right at the scene of the death, probably can't realize what has happened; we usually have a h... of a time making him realize he is dead. But then hours later, maybe even days later, the psychic body becomes aware of what has happened, and then it suffers shock. This may be very bad, a very painful period. The pain is mental, of course, but then all pain is mental. The pain idea is bedded in the mind. Then, there may be a period of sleep, but there may also be a turmoil of agony. This is just like pain in your physical body; there is no essential difference between the two. And it's more common than the sleep condition, after violent death.

Q. by Dr. Cosman, re: alleviation.

"No, there's not very much we can do to help, except when the mind can be reached by suggestion and hypnotic methods."

Q. by ML re effects of "atomic explosion."

"Well, a newly arrived spirit would be pretty well scattered around because he would expect to be; but actually the atomic disintegration wouldn't and doesn't affect the kind of body we live in over here."

Lo Sun Yat resumed control and the handed-in question was read to him. In condensed form this question was: How does one define a "plane", and how would one describe the difference or distinction between two "planes?"

"I want to tell this mathematician," replied Lo Sun Yat, "that the difference between the planes is merely a separation of conscious awareness. It is not a spacial separation. Space is not an objective existent. Conscious unawareness of material things is the only freedom. Nothing that you have here has reached a high enough vibratory rate to make a point of contact. If you could be unaware of a wall you could walk through it (i.e. a wall is an obstacle only by virtue of entering consciousness. ML)...The fast passes thru the slow, as your X-ray passes thru matter. I wouldn't call it separation of distance in a 4th dimension, unless you call increased vibratory rates 4th-dimensional."

Lo Sun Yat withdrew and was followed by Sir Thomas Lipton. This communicator spoke with a strong British accent, in a rather bluff and hearty manner, and did not give his identity for several minutes.

"Well, I would have liked to win the cup just once, but the important things are not so much to win as to put forth your best effort. (Q) Oh, I had my own way of thinking about survival. Action once started never ceases, and mind is the strongest of all action. Oh, yes, I knew about spiritualism, and I knew Conan Doyle and Lodge and have met them on this side. One of these evenings I'm going to try to bring one of them here for a few minutes."

Q. as to how Sir Thomas happened to hear of the seances.

"Well, there is a great following for these seances on our side of life."

"We didn't know about that," said Meade.

"That is very good news; we are glad to hear it," said Dr. Cosmon.

"I tell you that you are attracting more attention than you have any idea of. You will find out in the course of time what sort of attraction is taking place. Many people are being drawn to these seances."

"But seances are being held everywhere, every night in the week, hundreds of them."

"That is true, But most of these seances are family group affairs and as a rule they do not attract us. We are looking for contacts of the sort you have here, and for your methods and ideas and general approach. Do not be discouraged, no matter what happens--carry on with it."

Dr. C. referred to the question of the ether drift, and said, "I wonder if we couldn't get Senator Lodge--I mean, Sir Oliver Lodge--"

Sir Thomas (interrupting): "Hah! Sir Oliver wouldn't thank you for making that mistake. Well, it might be. But I hope you understand this in the right way--it's going to be hard to get a scientist of first rank to try to talk thru a medium who doesn't have any scientific knowledge. There usually has to be some kind of background of knowledge and of the terms used before good communication can be had."

"But this medium has given us quite a bit of technical stuff; and besides we can simplify many scientific questions almost to a yes-or-no basis."

"Well, if you will do that and not expect the medium to talk advanced technical language or higher mathematics, perhaps you can get a good deal of help."

"The situation here is not very clear. On the one hand, in xenoglossy we have foreign languages spoken which are wholly unknown to the medium; yet all my own experience indicates that the mind of the medium has to have a favorable equipment, if specialized material is to be given. Various communicators have also affirmed this. Yet again, such a restriction certainly would not apply to such men as A. J. Davis and Edgar Cayce--or in literally scores of other similar cases...From an evidential point of view, it is probably better if the medium knows nothing whatever of the subject--but even so, the soi-distant critic will assert some psychic reservoir of facts, and putting them into the mouths of fictitious personalities."

Ali Ben Casi: (As a rule the medium remains in his seat; this control insisted on standing and walking about the room. He talked in a desultory way for more than an hour). "Before I start talking I would like to make it clear that I know you all. I have listened to your conversation and picked up your names. Ali ben Casi is my name. I have not intended to conceal it, but names mean so little! Now, let's have something about this ether drift. What was that question from the man in Chicago?"

M. L. repeated the question. "But what we really want to know now is, do scientists on your side admit the existence of this drift?"

"Ether! Well, ether is this stuff I am walking on now--it's solid stuff; it's tangible to me. It seems to me man is advancing very fast. There are rumours of war over here, but I can't believe in another war, not for 100 years. Thinking men are too well aware of what it would mean--even fool statesmen know that much...Hitler! It's said he is on this side and I think he is. He was well educated in black magic."

"Where did he learn it? Where does the swastika come from?"

"I don't know, but it's very ancient. Perhaps from India," observed Meade.

"It came from Egypt," said Ali, "it was a symbol of black magic. Black magic brought about this war, but it had been on the books for ages. (Q) I mean, written in the Akashic Records. These records are a matter of vibratory rates; only a few can read them. The future is there as well as the past. Some time man will be able to read them, in sound and in pictures...Yes, I think instrumental communication between the planes is likely at any time--it might do much to fend off another war...I suppose you think I'm inside this medium, but I'm not. I'm standing right here beside him and controlling him through the back of his head, the base of the brain. (Dr. Cosman reported him as faintly visible. ML). I do this by thought force alone. (Q). I found him easily because all people who can contact the etheric plane are known on our side...I want to say that any number of good people are "earth-bound". It is no disgrace. Love may bind one, or hate, or any emotional earth tie. Such interests act like a magnet on steel...They change the vibratory rate of the desire body"...

The foregoing is sufficient sample of this somewhat tiresome communicator. One may note how hastily he abandoned the ether drift topic, after boldly asking for its introduction. The ben Ali's are familiar characters on our own plane, and apparently in the astral also. ML

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March 27, 1947

#### A STUDY IN DISSOCIATION

On a former occasion, when the medium had taken a glass of wine, an entity took control which claimed to be, not an excarnate spirit, but a part of the medium's own mind. M. L. was not present at that time. Mark P. is very temperate in his habits, but very susceptible to alcohol. At his own wish and with the consent of the Guides, the experiment was repeated when M. L. was present.

The first Control was a humorous and whimsical Javanese. In response to questions he asserted--"I living in Java, not die long ago. Many English in Java, I learning there. I cutting plants--no, not cane--what you call with long bristle? Pineapple, yes! Yes, living with Javanese people this side. My name is La Toi. (This may have been the name of girl friend instead: notes not clear). Many people stand around here but I have floor now."

"Do you mind if I kiss you?" asked Irene.

"No, no, no!"

"But it's my husband I want to kiss."

"No, no, no, my girl friend no like! Get very mad."

New control: "It's strange, very strange feeling to come here now. Who is this? (pointing). And who is this? (pointing). Yes, indeed, I have talked often through this boy. (Question). Oh, yes, (amused) I was born in the United States. (Q) I have been on this side, as you call it, through endless time. I have lived in every age and in endless incarnations.

"I have been waiting for the alcohol to take effect in the brain of the medium, so that I could talk. I am a part of him. Between the conscious and the subconscious there is an interspace, and in that space I stand. I am the go-between. I am the germ of the personality. I do not truly know what you mean by the High Self. The selves are all one. There are four selves. There has to be four. They are four states of the one self. Consider the self of this boy:

1. "He has the physical self. This is the life of the body.
2. "He has his mental self. I mean, Mark as he himself actually is, everywhere, his everyday self. (A) Now, while I am speaking, this Brain self is in a dream state, in the etheric vehicle; it has a dull awareness.
3. "There is his sense of the outward world--awareness of things revealed by the senses. This always exists; it is now functioning in the organism...No, not in, but playing on it.
4. "There is also the subconsciousness.

"I am the unseen I...I merely recognize the unity which is Mark P. All things flow out. I am the Receiver and the Sender. The Recording Seed. I am the Core. No, I am not in telepathic rapport with other Selves at this moment. I am in possible communication with them when Mark is in normal Consciousness. Yes, I have access to much knowledge. Ask questions, Meade.

"Shall I ask them mentally, or aloud?"

"For the present it might be easier if you ask aloud."

"Any question?"

"Yes, any question."

"Can you tell me what figure is used by scientists on your side for the mean solar distance?"

The face of the medium became deeply perplexed. He sat weaving back and forth in his chair for 4 or 5 minutes. Then the Javanese Control returned suddenly. The X-entity did not appear again.

A little later, Lingford took control. He was questioned closely. The gist of his explanation was, that we had been dealing with disassociation occasioned by the alcohol. That many impersonations took place in that way. That such an impersonation arose from a subconscious wish to be someone else. When the Censor was inhibited, the wish assumed a personality. There might be, often was, a whole series of successive

impersonations by a single entity (subconscious part). That we must continually be on the look-out for these. That they had occurred two or three times. "Sir Isaac Newton" was one instance. That the question about the mean solar distance disconcerted the X-entity, because the knowledge required was not within the grasp of the entity. That the questions about mathematics and the use of Latin words upset the "Sir Isaac Newton" entity in the same way. That it was very difficult for him, Lingford, to speak through the medium when the latter was under the effect of alcohol.

It should be noted that the alcohol taken by the medium was very small in amount, and without visible effect. It is to be regretted that no stenographer was obtainable.

Addendum: The dipsomaniac, or whoever dies intoxicated, usually suffers from prolonged disassociation on etheric and astral levels.

Lingford, continuing to discuss astral shells, asserted that these entities are in reality the result of disassociation.

" strong subconscious wish sets out to embody and dramatize itself; it is a kind of disassociated complex in an etheric vehicle or at any rate in some form of the desire body. This is most natural; The whole operation is in the Desire World, where to wish is to create--so, a Wish or Desire is certain to possess a vehicle. But by their own nature, wishes are transitory, and as they fade the vehicle fades out also.

"After the strongest wish has faded out, along with its body, a second and minor desire may follow, also in a body; And this will be less active and possess less life and intelligence. It may be followed by others, by a whole series of wish-embodiments, which usually grow more and more dim and mindless. It is these vestiges which have given rise to the idea of astral shells as corpses or discarded astral bodies. Astral bodies are not discarded and left to float about; They contract and condense, as it were, and seem to concentrate into the seed atom prior to reincarnation from the astral plane. Nor have I ever seen or heard of astral bodies left behind by those who seem to ascend to higher awareness."

So far, all communicators in these seances have taken much the same attitude with respect to the doctrine of shells. Evidently there is no objection to the word, if it were properly defined: but it is almost impossible to change the definition of a common word. The term itself should be discarded or qualified; these astral shells, so-called, are really wish-bodies, or desire-shells, according to these communicators.

Since the laws of the physical and astral planes are so closely analogous, it is an easy inference that we constantly project these desire-shells here on the plane of dense matter, in an almost infinite variety nature, life-energy, and density of the vehicle. And, of course,

a great amount of data could be interpreted in this way--"doubles" particularly, and many apparitions, ghosts, spooks, wraiths, perhaps some forms of poltergeist phenomena. Forms of psychic or psycho-physical attack, perhaps telepathic and clairvoyant phenomena in some part also. There is probably a continuing rapport between the projected wish-body and its source, and this rapport may be either conscious or subconscious. There is nothing new in this concept, of course, but the possible identification with astral shells, and the nature of the latter, is of some interest. ML

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April 6, 1947. 7:35 p.m.

Present: Dr. and Mrs. Cosman; Mrs. Hume; Gilbert Opdycke; James Opdycke; John Lachmann; Meade Layne. Mark Probert, medium. Catherine Wallis, stenographer.

The first control made ritualistic dance movements and spoke in an unknown language. Was asked to speak in English.

"You want me to say hello? Everybody, I say hello. Come in from Island--I try talk. (Pointing to a sitter) You can do. Yes, Easter Island."

"Did you live on Easter Island?"

"Yes, many years ago."

Control Lingford (7:55 p.m.): "Hello, everybody! It's a funny thing, whenever a foreign control gets in here. (Q) I don't know, except that they seem to fix it so that I have to rearrange things, fix up the house to suit myself. (Q) Yes, he claimed to be from the land of MU--it could be, I suppose--he is quite dark-skinned--suits the part. (Q) No, I didn't understand him very well. I don't think he understood much of what you were saying, or much of what he said. He didn't handle it very well, anyway. No, I don't think he has been here before. This was a much older man."

"Why don't you try to control those who come in?"

"Well, I'll tell you. I would rather let things work out in a natural way to see how these various people handle the instrument. I often wonder whether the old timers from hundreds and even thousands of years back are any better at handling than those who have just passed over. I think that a person lately passed over handles things much better, but I think that in ritual dances people like that probably know a great deal about communication. What's on your mind, Doctor?"

Dr. C. refers to the dance motions and to the fact that the medium bumped his head on the radio stand.

"Well, we can help, and we also can prevent whoever we wish from coming in. That bit of head banging didn't hurt him. It's good for him.

"At times I think these older people from other races, while they may not be good communicators, seem to bring a stronger energy."

"They might have a good message."

"That's another reason I don't care to say 'you can come in' or you must try'. That is why I stand by and let them."

"Do many try?"

"Yes, at every meeting. At every seance gathering throughout the country they swarm...I think I'm going to run for a minute." (8:06)

New Control: (The medium, who is small physically, seems to swell in size, takes on a proud and haughty expression, beats on his chest and speaks in a loud domineering voice.) "I Choctaw! I big man--big chief. I on this 62 years. I BIG! Him (medium) little boy! BIG CHOCTAW! Indians rich now! (Q) Yes, black water come up from ground. (Q. Oklahoma?) Yes, sound right, Oklahoma. (Q) Yes, big bunch Indians here. Now boy say dancing--they make for bring force. Somebody sometime object to Indian. Him no rise very high like white man, no?"

"Tell us of your life?"

"Having big camp...No have weapons. Make things--pretty. (Q) Yes, have plains, forest. Travel fast now! Quick like light! Faster! Arrow fly slow."

Indian controls have been rare in these seances and are not especially encouraged, but it seems best not to exclude them arbitrarily. ML

Control changes to Lingford: "What a giant of a man! Kind of boastful, wasn't he? He was something to see! It's too bad I can't pull the boy over here with a paint brush--you would be amazed."

"Is he very important?"

"I suppose all that beautiful get-up of his would make even me feel important if I put it on."

"Any special information for us tonight?"

"Pardon me, doctor--will you please light me a cigaret? You know, I would like to make some remark about this Professor Lunt business. He might later come through and speak for himself."

"How can we identify him?"

"I think the name is really Luntz. If you should come in contact with him you might try pressing him on a few subjects and see what you get."

"What was his line of research?"

"Mostly religion. I do not doubt but a great deal of philosophy. How he is scientifically I don't know. I still have the feeling, Dr. Cosmon, that you are brewing something in your mind...Well, somebody is--let it go for now."

"Can you tell us anything about fire immunity--what happens scientifically--or what psychic mechanisms are involved?"

"I don't know anything about that subject at all. Maybe Lo Sun Yat knows something about it. It seems to me he should know something. I have an idea, you see if it works. I think he is going to come thru soon. Ask him about the Tibetan ability to wrap blankets--soak blankets in water, wrap them around themselves and thaw them out in freezing weather. I just had a brilliant idea and I think it might work. I'm going to go."

Lo Sun Yat: "You know, it seems to me, my friend is trying to involve me in something. No, you don't need to repeat. He hasn't changed his American ways at all, has he...Well, I'll do my best to tell you about the blankets. If you think you can get any leads from that to the hot-foot!...(Sees the stenographer) New lady tonight! Hmmm! Has eyes like Chinese girl! You know, not to get off the subject, but all these faces, just think of them! They tell a story--a story of reincarnated life. Former markings left on the seed."

"The seed atom?"

"That is correct. Very much so. What you formerly were and shall be always traces down thru the centuries when you return."

"Looking upon our faces, can you read the meaning of these traces? Can you tell anything of our past lives by looking at our faces?"

"I know what to say, but how to say it is something else. How to put the words so that they make sense."

"Choose your own words and we will try to understand."

"I think I am taking up time. For the moment I will go back to your former question."

"By all means, get back to the blankets. Is it done by mental control?"

"That is right, and that is what your friend suspected. This is a

mental vibration thrown out from the body through deep concentration. This subtle energy will thaw out ice from around the body besides thawing out and drying the blankets.

"Meditation? In what way is the mind manipulated?"

"It is almost a state of hypnosis, but it is something even beyond that. It is self-induced."

"Is it produced by meditation on fire, flame, heat?"

"The mind must concentrate on itself. To concentrate on the thing will not do. The mind must go inward or fire will burn and cold will freeze."

"Then all consciousness is withdrawn?"

"All consciousness is withdrawn. This is the same method used in controlling bleeding when wounded. You can control your blood or your heartbeat. If you withdraw blood from the injured part the pain will cease; if blood is flowing it will take a sense of pain to the brain."

"Is coagulation of the blood hastened?"

"Almost immediately."

"One can increase or decrease circulation at will. Is that the same thing you are referring to?"

"Precisely."

"Is this difficult--take long practise?"

"Very difficult, especially if you are not brought up in that manner. If many years run along before you start training you will have a most difficult time, if at all you can acquire it."

"But if exposed to heat instead of cold?"

"You are drawing within the blood from the outer surface of the skin. Adepts have been known to walk into heated ovens. This they can do because they withdraw the blood deeper into the body. Only the surface of the body is left without blood flow. At the same time all the organs are kept in low function.

"But what prevents burning of the tissues?"

"Hang on to that question, I am losing strength. I will be back.

(Back shortly) "When the mind has trained itself to withdraw the blood, it also sends out an energy that encases the skin. This causes a layer between the skin and any object. Between the skin and this

energy-force is a constant cooling process."

"Like the hardening of a shell?"

"No, it is not a hardening. You have an egg. On the inside of the egg is a thin skin. Between the skin and the shell is a space. That keeps or forms a cooling process or a protecting pad."

"A non-conductor?"

"Decidedly a non-conductor. That is correct."

(Q. about Adept conferring immunity to other persons.)

"This can be done by those who know, by the same process they give to themselves, they extend to whoever will have the faith to put their feet on a hot place."

"Faith?"

"Not faith as we call faith religiously. Something much deeper. The Ego must be assured that no harm will come to the body that it occupies."

"Confidence, perhaps?"

"That is right."

"Is ritual a means of assurance or inspiring confidence?"

"That is one means, but as I have told you, this is something that must be developed slowly from childhood. You can extend it for a short time to someone else who knows nothing of it, but should that power of extension run out, the man or woman on the coals would consume immediately, a great deal faster than if they had walked out there without it."

(Attention is called to this last statement "would consume" ((be consumed)) etc. It is novel, at least to the present investigators.)ML

"Concerning white "magicians" who used blow-torch on face, in mouth and throat, etc. Is the secret known to them in some subconscious way?"

"I would say Yes. Yes, a natural gift--like a musical child--a genius...Again, I am losing strength here."

8:50 to 9:05 p.m.: Medium in normal consciousness. Discussion on case of depigmentation of skin (whitish spots on hands and arms). Discussion of present-day medical treatment for this. At 9:05 the control suddenly took over:

"Please, please be heating the room. I am having difficulty with body to talk thru; room is too cold." (Heat turned on. Room temperature was 68; about 72 seems best.)

"You having very interesting talk, but to make application is a different thing. To the young lady I would say about her vanishing pigment--going back over your family--you will find in your grandmother on your mother's side, and your mother, that they suffered from a fear complex. This complex takes direct action on the etheric body first, withdrawing pigment energy--then withdrawing same from the skin. The mind lacking security and not having that which it heartily desires, can and does as any of your medical doctors know, bring on various forms of physical ailments."

"Can this be cured by reversing the condition?"

"By reversing the condition can return the force to the etheric body and start the flow back into the skin providing it has not already gone too far."

"How can this fear be discovered?"

"One sure method--hypnotism."

"Any other way? Psychoanalysis?"

"You will get at it to a degree, but the patient as a rule has a habit of holding back what she should tell. The Ego does not like to expose itself."

"Do you think the young woman could bring this into consciousness by introspection?"

"Possibly, could she be taught meditation but that is a long and arduous task."

"Do you suggest that she practise meditation?"

"Would she understand what that would be?"

"I think so. Would it be worth trying?"

"I have a feeling that it would not be suited for her, because I do not think she can grasp it within herself. Do you understand, doctor? You know, to get at these things, I am going to differ with Dr. Cosman. The average person does not know much more than the necessities to keep him going and living--and then for one who has advanced a little, or a long way, to step back and say "You do so and so, like this, like that, it is this, it is that--the Ego must first grasp and understand fully the significance of what is being said."

"In this case, then, you think the only cure available is Psycho-

analysis, but preferably hypnosis?"

"That is what I would say, doctor...I can only tell you what I know; that it shall or shall not work I do not wish to guarantee. There are many conditions of which we do not know and cannot overcome until we do know."

"You believe it is caused by a fear complex, then?"

"I certainly do."

"And it is transmitted thru the seed atom, or what we call the germ plasm on its physical side?"

"Yes, that is the only way it could enter in."

"Do you have anything else special to say to us?"

ML: "Suppose I suggest three questions and you select whatever is suitable. Is that agreeable to you?"

"That is perfectly agreeable to me."

ML then expressed a wish to know something about the use of the pendulum, especially in diagnosis--the psychic mechanisms involved; also for some statement about the book called Oahspe, its origins and nature; He also mentioned the name Rimpoche, from Illion's "Darkness Over Tibet," this last at suggestion of Dr. Cosman, who was interested in any authentication of Illion's account of the Tashi Lama, Rimpoche. The control seized upon the last subject.

"That name sounds Hindu."

"His locale was supposed to be Tibet."

"From the name I get a very ill feeling. This man seems like a very bad force. Evil! Yes, all written about him--evil. For minute I go--step outside body."

The reaction of the control to the name of this alleged black adept was one of the strongest aversion--nor did Lo Sun Yat reappear at this sitting.

New Control (not identified): "No, I cannot say chant. Say break up force. This in dance is break up force (illustrates the motions.) This means big force, calling cosmic force down; into self--up. These with mantram very good breaking up force. I go now--send Master back to you."

At 9:35 the deceased father of the medium took control and spoke until 9:50. He stated that he had not come before for he had never

learned how to control his son's body. The communication concerned personal matters and is omitted here.

Lingford: "Let's not carry on here with an atmosphere of depression. I have gone to quite a lot of trouble and difficulty to locate the boy's father because I thought he would like it." (ML: "He certainly will appreciate it very much.") "Sometimes the reactions to such meetings are in reality not a state of sadness but of joy."

Dr. C.: "You asked me what I had on my mind--it was not I but my neighbor here--he was thinking about something."

"You mean the young man?" (Yes)

"I had a letter from a woman recently who said she had met you on the astral. She said you appeared to be about 35."

"Hmmm! Interesting! (laughed). Well, I guess I was just about that age when I passed over, but I've been gone 30 or 40 years. I don't know if I have changed. Time here is considerably different from yours."

"Do you have trouble over the time problem?"

"No. The time problem is due to (ways of) understanding motion. I think if you understood motion better on your side, time would be a great deal different for you."

"Time is a very difficult problem; I doubt if anyone grasps it very thoroughly."

"Excuse me a minute. Will somebody find something to wipe off the face of this boy--it distracts me (moisture on face). That's better. Under these conditions the slightest thing distracts and it takes all the force we have to hang on as it is. Every distracting thing makes us want to let go of the organism. In fact, it does more than that--it lends a state of confusion to our minds without our being aware of it, and causes a confused answer or no answer at all. What were you asking, again?"

"About that same man we were asking Lo Sun Yat about--the bad actor."

(Fumbling for cigaret) "Cigaret, please. Thank you. Well, I don't know who you are referring to, because I wasn't here at the time."

"It rather upset Lo Sun Yat, might bother you too."

"Well, that's alright, tell me anyway. I might have read it some place, you can't tell."

"Rimpoche...said to be an evil person."

"Who said that?"

"Lo Sun Yat. Illion said he was a Tibetan adept--dangerous."

"You know, I never went in very much for mysticism or the occult, tho many phases of it interest me a great deal."

"Dr. C. was trying to find out whether this adept is real or fictitious."

"You mean based on facts?"

"Yes, it disturbed Mark when he read about him."

"Sometimes I'm glad I'm in the condition I'm in. I can move like a flash--nothing scares me."

"Do things really scare you?"

"Well, you sometimes run across unpleasant things here. You get off on a wrong vibratory rate and get in trouble."

"Any means of getting away--or dispelling them?"

"Dispelling them, better; if you know how, you change your wave length as it were. Do you understand me, doctor?"

"I think so. You mean changing your own vibratory rate of thought or feeling."

"Something even more than that. It is actually changing the current on which you are riding. I cannot describe it to you properly. Things are not precisely as we imagine them to be when we are in the physical body."

"We can believe that! Coming back to Rimpoche..."

"I never heard of him. There's an old saying, 'what we don't know won't hurt us, and I think it advisable that we don't know too many things. It's like coming around a corner and meeting a bill collector, for instance."

"You don't have bill collectors to contend with, do you?"

"No, but there's another form of bill collection over here though that is equally bad--maybe even worse. Say, what has he been eating?"  
(Ref. to medium)

"A little piece of bread."

"Do you ever feel like you were bulging? That's what I feel like,

like a balloon when you squeeze it, one end pops up--that's what I feel like."

At this point one of the sitters, J. L., made inquiry about huge human-like shadows over his bed, small lights in his room, and voices which gave him advice. Longford left the medium for a few moments, saying "I can see better outside", then returned and gave the information summarized below.

"The shadows are not entities; they are thought-forms which originate in the mind of this young man (JL). He has strong wishes, maybe subconscious, and they more or less objectify themselves. He can control them. Let him leave a dim light burning, think of pleasant things and pay no attention to the forms. If a person has no one with whom to consult and no confidant, in time he begins to consult with himself. It is a kind of disassociation. Probably the voices come from the same source. If they give good advice it is alright to listen and to follow it. He should test and examine all such advice. All these phenomena can be controlled by himself. They should not alarm him at all..."

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